

THE  
TESTIMONIES  
OF

*Irenæus, Novatianus,  
Justin Martyr, Theophilus,  
Tertullian, Origen,*

Who lived in the two first Centuries after  
Christ was born, or thereabouts; )

AS ALSO,

Of { *Arnobius, Hilary,  
Lactantius, and  
Eusebius, Brightman;*

CONCERNING

That One GOD,

and the Persons of the

HOLY TRINITY.

Together with Observations  
on the same.

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# TESTIMONIES

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ben. lib. 1. adv. Hares. cap. 2. Edit.  
 Paris. Anno 1545. ex recensione  
 Desiderii Erasmi Rotterodami.

**E**cclēsia enim per universum orbem usque ad fines terrarū seminata, & ab Apostolis & a discipulis eorum accepit eam fidem, quæ est in unum Deum, Patrem omnipotentem, qui fecit cælum & terram, mare & omnia quæ in eis sunt; & in unum Jesum Christum Filium Dei, incarnatum pro nostra salute; & in Spiritum sanctum, qui per Prophetas prædicavit dispositiones Dei, & adventum, & eam quæ est ex Virgine generationem, & passionem, & resurrectionem a mortuis, & in fine in cælos ascensionem dilecti Jesu Christi Domini nostri, & de cælis in gloria Patris adventum ejus, ad recapitulanda uni-

verſa, & reſuſcitandam omnem carnem hu-  
 mani generis ut Chriſto Jeſu Domino noſtro  
 & Deo. & Salvatori. & Regi. ſecundum  
 placitum ſuis inviſibilis glorie genua  
 vetur, celeſtium, terreſtium. & inferna-  
 rum; & omnes lingua confiteantur ei. & ju-  
 dicium juſtum in omnibus faciat. Spirituum  
 quidem nequitie, & Angelos tranſgreſſos,  
 atque apoſtatas factos, & impios & injuſtos  
 & blaſphemos homines in æternum ignem  
 mittat. Juſtis autem & æquis & Preceptis  
 ejus ſervantibus, & in dilectione ejus perfe-  
 verantibus, quibuſdam quidem ab initio, qu-  
 buſdam autem ex poenitentia vitam don-  
 incorruptelam loco muneris conferat, & ci-  
 ritatem æternam circundet.



That is,

*The Church diſperſed through the  
 whole world even to the ends of the earth  
 hath both from the Apoſtles and their diſ-  
 ciples received that faith, which is in one  
 God the Father almighty, which made  
 heaven and earth, the ſea and all the  
 things which are in them; and in one Je-  
 ſus Chriſt the Son of God, incarnated for  
 our ſalvation; and in one holy Spirit, who  
 by the Prophets publiſhed the diſpenſati-*



sons of God, and the coming, and that generation which is of the Virgine, and the Passion and the Resurrection from the dead, and the ascension into the heavens in flesh, of the beloved Jesus Christ our Lord, and his coming from heaven in the glory of the Father, to gather all things into one, and raise up all flesh of mankind, that to Jesus Christ our Lord, and God, and Saviour, and King, according to the good-pleasure of the Invisible Father, every knee may bow, of heavenly, earthly and infernal things, and every tongue may confess to him, and that he may do just judgement in all things. That he may send the spiritual things of wickedness, and the angels who have transgressed and become apostates, and impious, and unjust, and unrighteous, and blasphemous men, into Eternal Fire; but to the just, and righteous, and to those that keep his Commandments, and persevere in his love, some from the beginning, others after repentance, giving life, he may by way of reward confer on them incorruptibility and encompass them with everlasting splendor.

*Lib. 1. advers. Hares. cap. 19.*

Cum teneamus autem nos regulam veritatis, id est, quia sit unus Deus omnipotens, qui omnia condidit per verbum suum, & aptavit & fecit ex eo quod non erat ad hoc ut finem omnia, quemadmodum Scriptura dicit. Verbo enim Domini coeli firmati sunt, & spiritu oris ejus omnis virtus eorum. Et iterum: Omnia per ipsum facta sunt, & fine ipso factum est nihil. Ex omnibus autem nihil subtractum est, sed omnia per ipsum fecit Pater, sive visibilia, sive invisibilia, sive sensibilia, sive intelligibilia, sive temporalia, propter quandam dispositionem, sive sempiterna: & ea omnia, non per Angelos, neque per Virtutes aliquas abscissas ab ejus sententia, nihil enim indiget omnium Deus, sed per Verbum & Spiritum suum omnia faciens, & disponens, & gubernans, & omnibus esse præstans. Hic qui mundum fecit, etenim mundus ex omnibus; hic qui hominem plasmavit; hic qui Deus Abraham, Deus Isaac, & Deus Jacob, super quem alius Deus non est, neque initium, neque virtus, neque plenitudo: Hic Pater Domini nostri Jesu Christi, quemadmodum ostendimus.

That

That is,

Forasmuch as we hold the Rule of Truth, namely, that there is one God almighty, who created all things by his Word, and fitted them, and of that which was not caused all things to be, as the Scripture saith; By the word of the Lord were the heavens established, and all their host by the breath of his mouth. And again: All things were made by him, and without him was nothing made that was made. Now from all nothing is subtracted, but the Father made all things by him; whether visible, or invisible; whether sensible, or intelligible; whether temporal for a certain dispensation, or eternal; and all those things, not by Angels, nor by Powers sundered from his judgement, for God standeth in no need of all things, but by his Word and Spirit making, and disposing and governing all things, and giving all things a being. This very one that made the world for the world consists of all things; this very one who formed man; this very one who is the God of Abraham, the God of Isaac, and the God of Jacob, above whom there is no other God, nor beginning, nor power, nor plenitude: this very one is the

*Father of our Lord Jesus Christ, as we  
will shew.*

*Lib. 2. cap. 49.*

Siquis exquirat causam, propter quam in omnibus Pater communicans Filio, solus scire & horam & diem Domino manifestatus est, neque aptabilem magis, neque decentiorem, nec sine periculo alteram, quam hanc inveniat in presenti, quoniam cum solus verax Magister est Dominus, ut discamus per ipsum, super omnia esse Patrem. Etenim Pater, ait, major me est, & secundum agnitionem itaque præpositus esse Pater annunciatus est a Domino nostro, ad hoc ut & nos, in quantum in figura hujus mundi sumus, perfectam scientiam & tales quæstiones concedamus Deo: ut ne forte quærentes altitudinem Patris investigare, in tantum periculum incidamus, uti quæramus, an super Deum alter sit Deus.

*That is,*

*If any one seek out the cause, why the Father communicating in all things with the Son, is alone manifested by the Lord to know the day and hour (namely, of judgement) he shall at present finde none  
more*

more applicable, nor more beſeeming, nor  
without danger, then this, that ſince the  
Lord is the onely truth-ſpeaking Maſter,  
we ſhould by him learn, **THAT THE  
FATHER IS ABOVE ALL  
THINGS.** For the Father, ſaith he,  
is greater then I; wherefore in knowledge  
alſo the Father is declared by our Lord to  
have the pre-eminence; to the end, that  
we alſo, inasmuch as we are in the figure  
of this world, ſhould yeeld perfect know-  
ledge, and ſuch queſtions unto God; and  
leſt haply ſeeking to finde out the height of  
the Father, we fall into ſo great danger, as  
to enquire, whether there be another God  
above God.

*Lib. 3. cap. 3.*

Sub hoc igitur Clemente, diſſenſione non  
modica inter eos qui Corinthi eſſent fratres  
facta, ſcripſit quæ eſt Romæ Eccleſia poten-  
tiſſimas literas Corinthiis, ad pacem eos con-  
gregans, & reparans fidem eorum, & annun-  
cians quam in recenti ab Apoſtoliſ recepe-  
rant Traditionem, annunciantem unum De-  
um omnipotentem, factorem cœli & terræ,  
plasmatorem hominis, qui induxerit cataclyſ-  
mum,

mum, & advocaverit Abraham, qui edux-  
erit Populum de terra Egypti, qui collocutus  
sit Moyſi, qui legem diſpoluerit & Prophetas  
miſerit, qui ignem præparaverit Diabolo &  
Angelis ejus. Hunc Patrem Domini noſtri  
Jeſu Chriſti ab Eccleſiis annunciari, ex ipſa  
Scriptura qui velint, diſcere poſſint, & Apo-  
ſtolicam Eccleſiæ Traditionem intelligere,  
cum ſit vetuſtior epiſtola his qui nunc falſò  
docent, & alterum Deum ſuper Demiurgum  
& factorem horum omnium quæ ſunt com-  
mentuntur.

That is,

*In the time of this Clement, a great  
diſſention ariſing amongſt the Brethren  
that were at Corinth, the Church that is  
at Rome wrote moſt powerful letters to the  
Corinthians, drawing them together unto  
peace, and repairing their faith, and de-  
claring the Tradition which they had  
newly received from the Apoſtles, which  
Tradition declares one God Almighty,  
maker of Heaven and Earth, former of  
man, who brought the Flood, and called  
Abraham, who led the people out of the  
land of Egypt, who talked with Moſes, who  
diſpenſed the Law, and ſent the Prophets,  
who*

who prepared fire for the Diuel and  
his Angels. That he is by the Church de-  
clared the Father of our Lord Jesus  
Christ, they who have a desire may learn  
from the writing it self, & understand the  
Apostolick Tradition of the Church, in  
that the Epistle is ancients then they who  
now teach falsly, and witbal feign another  
God above the Contriver and Maker of  
all these things that are.

*Lib. 3. cap. 6.*

Neque igitur Dominus, neque Spiritus  
Sanctus, neque Apostoli eum qui non esset  
Deus, definitivè & absolutè Deum nominas-  
sent aliquando, nisi esset verus Deus: neque  
Dominum appellassent aliquem ex sua perso-  
na, nisi qui dominatur omnium Deum Pa-  
trem & filium ejus, qui Dominum accepit a  
Patre suo omnis conditionis. — Nemo  
igitur alius, quemadmodum prædixi, Deus  
nominatur, aut Dominus appellatur, nisi  
qui est omnium Deus & Dominus, qui &  
Moyse dixit: Ego sum, qui sum: & sic dices  
filiis Israel: Qui est, misit me ad vos: &  
hujus Filius Jesus Christus Dominus noster,  
qui filios Dei facit Credentes in nomen suum.  
That



That is,

Wherefore neither the Lord, nor the holy Spirit, nor the Apostles would definitively and absolutely at any time have named him God, who was not God, unless he were the true God: neither would they have called any one of his own Person Lord, but him that exerciseth Lordship over all, even God the Father, and his Son, who hath received from his Father the Lordship of all the Creation. — No other therefore, as I said before, is named God, or called Lord, but he that is the God and Lord of all, who also said to Moses, I am that I am: and thus shalt thou say to the Children of Israel, He that Is sent me unto you: and his Son Jesus Christ.

*Ibid.*

Et ego igitur invoco te Domine Deus Abraham, & Deus Isaac & Deus Jacob qui est & Israel Pater Domini nostri Jesu Christi Deus qui per multitudinē misericordiæ tuæ & benefecisti in nobis, ut te cognoscamus, qui fecisti cælum & terram & dominaris omnium, qui es solus & verus Deus, super quem alius  
Deus



Deus non est, præter Dominum nostrum Jesum Christum dominatione quoque dominationis Spiritus Sancti, da omni legenti hanc Scripturam cognoscere te, quia solus Deus es, & confirmari in te, & abstinere ab omni hæretica, & quæ est sine Deo & impia sententia.

That is,

And I therefore invoke thee O Lord, the God of Abraham, the God of Isaac, and the God of Jacob who is also Israel, the Father of our Lord Jesus Christ, the God who through the multitude of thy mercy hast taken pleasure in us, that we may know thee, who hast made the heaven and earth, and rulest over all, who art the onely and true God, above whom there is no other God, dost in domination, besides our Lord Jesus Christ, rule also over the holy Spirit, grant to every one that readeth this writing to know thee, that thou art the onely God, and to be confirmed in thee, and to depart from every heretical and atheistical and impious Opinion.

Lib.

*Lib. 3. cap. 9.*

Ostenso igitur sic plane, & adhuc ostendatur manifestius neminem alterum Dominum vel Deum, neque Prophetas, neq; Apostolos, neque Dominum Christum confessum esse ex sua persona, sed præcipue Deum & Dominum, Prophetis quidem & Apostolis Patrem & Filium confitentibus, alterum autem neminem neque Deum nominantibus, neque Dominum confitentibus. Et ipso Domino Patrem tantum Deum & Dominum eum, qui solus est Deus & Dominator omnium, tradente Discipulis, sequi nos oportet, siquidem illorum sumus Discipuli, testimonia illorum ita se habentia.

That is,

*It being therefore thus plainly shewn, let it also be shewn yet more manifestly, that neither the Prophets, nor the Apostles, nor the Lord Christ confessed any other to be of his own Person Lord or God, but chiefly the Prophets and Apostles confessing the Father and the Son to be God and Lord, but neither naming any other, God, nor confessing him to be Lord. And the*

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the Lord himself delivering to the Disciples that the Father onely is that God and Lord, who is the onely God and Ruler of all, we ought to follow, if wee be their Disciples, their testimonies running in this straine.

This passage, as well as the last save one, before quoted, clearly intimatech that even in the judgement of *Irenæus*, others besides the Father and the Son are sometimes in the the Scripture simply called GOD and LORD, but then they are not so called according to their own persons. Whereunto accordeth that of the Scripture it self, *Exod.* 23. 20. 21. where the LORD speaketh thus, *Behold, I send an angel before thee to keep thee in the way, and to bring thee into the place, which I have prepared. Beware of him, and obey his voice, provoke him not: for he will not pardon your transgressions: for MY NAME IS IN HIM.* From whence it is apparent, that when an Angel is at any time called GOD or LORD, as amongst other places it cometh to pass, *Exod.* 3. 2, 4, 6. *Exod.* 14. 19, 24, 26. *Judg.* 6. 12, 14, 16, 19, 20. the reason of this is not because that Angel

is

is a several subsistence in God, or an Un-  
created angel, (as the Adversaries are pleased  
out of their one imagination to phrase it) but  
because the name of GOD or the LORD  
is in him, and he accordingly denominated  
not from his own Person, but from that of  
GOD or LORD which he sustaineth,

*Lib. 4. cap. 1.*

Cum sit igitur hoc firmum & constans ne-  
minem alterum Deum & Dominum a Spiri-  
tu prædicatum, nisi eum qui dominatur om-  
nium Deus cum verbo suo, & eos qui adopti-  
onis Spiritum accipiunt, hoc est eos qui cre-  
dunt in unum verum Deum, & Christum Je-  
sum Filium Dei, similiter & Apostolos nemi-  
nem alium a semetipsis Deum appellasse, aut  
Dominum cognovisse, multo autem magis  
Dominum, qui & nobis præcepit neminem  
Patrem confiteri, nisi eum qui est in cœlis,  
qui est unus Deus, & unus Pater: manifeste  
falsa ostenduntur ea, quæ dicunt circumven-  
tores, & perversissimi Sophistæ.

That is,

*Forasmuch therefore as this is firm and  
constant that no other God and Lord was*  
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published by the Spirit, but he that ruleth  
 over all, even God with his Word, and they  
 who receive the Spirit of adoption, that is,  
 they that believe in that one and true God,  
 and Christ Jesus the Son of God; and  
 that the Apostles in like manner did of  
 themselves call no other, God, or know him  
 to be Lord; but that the Lord much more,  
 who also enjoined us to confess no Father,  
 but him that is in Heaven, which is  
 that one God, and one Father: those  
 things are shewen to be manifestly false,  
 which deceivers, and most perverse So-  
 phisters affirm.

These passages which we have cited out  
 of this ancient Writer *Irenaeus*, most evident-  
 ly shew that he firmly believed the Father  
 only to be that one God, the God of *Abra-  
 ham*, the God of *Isaac*, and the God of *Ja-  
 cob*; & his son Jesus Christ (whom otherwise  
 he supposeth to have had a being before his  
 birth of the Virgin, but how oppositely to the  
 very thing it self, and the tenour of the Scri-  
 pture, I have above sufficiently argued,) to  
 to be that one Lord who received his Domi-  
 nion from God the Father, and the Holy Spi-  
 rit, to be neither that one God, nor that one

B Lord.

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Lord. So that had he not failed in imagin-  
ing two natures in Christ, he had exactly  
hit the Doctrine of the HOLY TRI-  
NITY delivered in the Scripture.

*Justinus Martyr opera*  
*Frederici Sylburgii editus, Anno 1593.*

Apolog. 2. pag. 43.

Ενθένδε καὶ αἱρεῖσι κεκλημέδα, καὶ ὁμολογῶμεν ὅτι  
τοιούτων νομιζομένων Θεῶν (δαιμόνων) αἱρεῖσι εἶναι,  
ἀλλ' ὅχι τῷ ἀληθείᾳ τε, καὶ πατρὸς διχαιοσύνης καὶ σω-  
φροσύνης, καὶ ὅτι ἄλλων ἀρετῶν, ἀνεπιμίκτης τε καὶ  
ἀειδὲς ἀλλ' ἐκείνόν τε, καὶ ὅτι παρ' αὐτῷ ὅν ἐλδόντα  
καὶ διδάξαντα ἡμᾶς πάντα, καὶ ὅτι ὅτι ἄλλων ὑποκομιῶν  
καὶ ἑξομοιωμάτων ἀγαθῶν ἀγγέλων εἰσότην, πινύμα-  
τε τὸ περὶ ὁππότεν σεβόμεδα καὶ προσκυνοῦμεν, λόγῳ καὶ  
ἀληθείᾳ πινύοντες, καὶ παντὶ βελομένῳ μαθεῖν, ἀφ' ὁ-  
νός περὶ διδόντες.

That is,

Hence also are we called Atheists, and  
we confess our selves to be Atheists in re-  
ference to such reputed Gods, (Demons,)  
but not to that most true God, who is the  
Pa-

Father of all righteousness and temperance, and the other virtues, and unstained with any evil: for him and the Son that came from him, and taught us these things, and the best of the other good Angels who accompany and resemble him, together with the Prophetick Spirit, we adore and worship, in word and truth honoring them, and freely imparting, according as we have been taught, to every one that is willing to learn.

This passage sheweth how soon Christians began to commit Idolatry in worshipping Angels.

*Ibid. pag. 46, 47.*

Ἄδεοι μὲν ἔν ὧς ἐκ ἐσμὲν, ἢ δὴ μὲν ὅν τῶδε τῶ  
παντὸς σεβόμενοι, ἀνενδεῖα αἱμάτων καὶ σπονδῶν καὶ θυ-  
μαμάτων, ὡς ἐδιδάχθημεν, λέγοντες, λόγῳ δ' ἡμῶν  
καὶ δ' χαρισίας ἐφ' οἷς προσφερόμεθα πᾶσιν, ὅση δὴ  
αὐτοῖς αἰνῶντες, τίς σωφρονῶν ἐχ ὁμολογήσει; ἢ δὴ  
ἀσφαλὸν τε τέτων γενόμενον ἡμῶν, καὶ εἰς τὴν τοιοῦτον  
δέντα Ἰησοῦν Χριστόν, ἢ σωφρονῶντα ὅτι Ποντίῳ Πε-  
λάγῃ, ἢ γενόμενον ἐν Ἰουδαίᾳ ὅτι χρόνους Τίτῳ  
Καίσαρι ὅτι ἔβηκεν, ἢ αὐτῷ ἢ ἄλλῳ Θεῷ μαρτυροῦν.



καὶ ἐν δ' αὐτῇ χώρῃ ἔχοντες, καὶ μὴ τὰ περιουσιακὰ  
 ἐν τρίτῃ τάξει, ὅπ μὲν λόγῳ τιμῶμεθα, ὑποδείξομεθα.  
 Ἐνταῦθα γὰρ μανίας ἡμῶν καταφαίνονται, δαΐμονες  
 ἡμεῖς μὲν ὅτι ἀπειπὸν καὶ αἰεὶ ὄντα Θεόν, καὶ γενήτορα  
 ὅτι ἀπάντων, ἀν' ὁρώμεθα σωζώμεθα διδόναι ἡμᾶς λέ-  
 γοντες· ἀγνοῦντες τὸ ἐν τούτῳ μυστήριον, ὃ περὶ σέθεν  
 ὑμᾶς ἐξηγησάμεθα ἡμῶν περὶ τρεπίμεθα.

That is,

Wherefore that we are not Atheists, whilest we worship the maker of this Universe, saying (as we have been taught) that he needeth not bloud, drink-offrings, and incense, and according to the utmost of our power praising him with the word of prayer and thanksgiving, for all the food which we take, what sober man will not confess? And that we do with reason honour him that taught us these things, and was therefore born, (even Jesus Christ, who was crucified under Pontius Pilate, the Deputy of Judea in the times of Tiberius Cæsar,) having learnt that he was the Son of the true God, and accounting him in the second rank, and the Prophetick Spirit in the third order, we will demonstrate. For upon this account they charge us with madness, saying that

we



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we give the second rank after the Immortal and Eternal God, who produced all things to a crucified man: not knowing the mystery that lieth herein, to which we beseech you to give attention, whilst we unfold it.

*Ibid. pag. 57.*

Ἡ δὲ πρῶτη δυνάμις μὲν ἡ πατέρα πάντων καὶ  
ἀποτόμιον Θεόν, καὶ υἱός, ὁ Λόγος ὄν· ὅς τίνα ἔργον  
σχετικοποιεῖς ἀνθρώπου γίνοντι, ἐν τοῖς ἑξῆς ἐρε-  
ύμη.

That is,

Now after God the Father and Lord of all things, the Prime Power, and Son, is the Word. And in what manner being made flesh he became a man, we will hereafter declare.

*Ibid. pag. 72, 73.*

ἵνα ὃ καὶ ἡμετέρων διδασκάλων (λόγων)  
καὶ λόγος ἡ διὰ τῶν φιλοσοφῶν) λαβόντα ἡ Πλά-  
των μάθητε τὸ εἶπέν, ὅτι ἄμορφον ἔσαν εἰ-  
σαντα ἡ Θεὸν κόσμον ποιῆσαι, ἀκέραια ἡ αὐτο-  
κρίσει εἰρημῶν διὰ Μωσίου ἡ περιδεδωκεμένη

πορὸς τὸ φερόμεν, καὶ φεροβυτέρη ἢ ἐν ἑλλή-  
 συ γράφειν δι' ἑμινύον τὸ φερόμεν πινύμα πιν-  
 τὴν ἀρχήν, καὶ ἐκ πινών ἐδημιέργησεν ὁ Θεὸς τὸ κόσ-  
 μον, ἔφη ἔπος. Ἐν ἀρχῇ ἐποίησεν ὁ Θεὸς τὸ ἔρα-  
 νον καὶ τὴν γῆν. ἢ ὅ γῆν ἡ ἀόρατος καὶ ἀκτασκά-  
 ατος, καὶ σκότος ἐπάνω τῆς ἀβύσσου. καὶ πινύμα Θεὸς  
 ἐπέφερετο ἐπάνω τῆς ὑδάτων. καὶ εἶπεν ὁ Θεός, γεν-  
 θήτω φῶς. καὶ ἐγένετο ἔπος. Ὡς λόγος Θεοῦ ἐκ τῶν  
 ἐποκειμένων καὶ φερόμενων διὰ Μωσέως, γεν-  
 θήσκει πάντα κόσμον, καὶ Πλάτων, καὶ οἱ ταῦτά λέ-  
 γοντες, καὶ ὑμεῖς ἐμάδομεν, καὶ ἡμεῖς παιδιῶναι δι-  
 αδοῖ. Καὶ τὸ ἐν τῷ παρὰ Πλάτωνι Τιμαίῳ φυσιο-  
 λογέμενον περὶ τῆς ἡμετέρας Θεοῦ, ὅτε λέγει, Ἐγί-  
 ασον αὐτὸν ἐν τῷ παντί, παρὰ Μωσέως λαβὼν ὁμοίως εἶ-  
 πεν. Ἐν γὰρ ταῖς Μωσέως γραφαῖς ἀνὰ γράφειν  
 ὅς καὶ ἐκείνο τὸ καιρὸν ὅτε ἐξῆλθον ἀπὸ Ἀγύπτου  
 Ἰσραηλῖται, καὶ γενόνασιν ἐν τῇ ἐρήμῳ, ἀπὸ τῆς  
 αὐτοῖς ἰοσόλα θηρία, ἐχιδναὶ τε καὶ ἀσπίδες, καὶ ὄφεις  
 πᾶν γένος, ὃ ἐθανάτευσεν λαὸν. καὶ καὶ ἐπίπνοιαν καὶ  
 ἐνέργειαν τὴν παρὰ Θεοῦ λεγόμεν, λαβὼν τὸ  
 Μωσέα χαλκόν, καὶ ποιῆσαι τύπον σκευῆς, καὶ τὴν σῆμα  
 ἐπὶ τῇ ἀγίᾳ σκηνῇ, καὶ εἰπεῖν τῷ λαῷ, Ἐὰν φε-  
 ρέσθε ἐπὶ τὴν τύπον τῆς σκηνῆς, καὶ ποιήσετε, ἐν αὐτῇ  
 οἰσεσθε. καὶ γενόμενος τέκε, πᾶς μὲν ὅφεις ἀποδανῆν  
 ἀνέγραφε. τὸ γὰρ λαὸν ἐκφυγεῖν τὸ δαίμον. Οὐκ

παρέδωκεν ἀσχυρὸς Πλάτων, καὶ μὴ ἀκρίτως ὁπίσθι-  
 μιν, οὐδὲ νοήσας τὸν ὅτι σωρὲ, ἀλλὰ  
 χάσμα νοήσας, πῶς μὲν ὁ ἀρχὸν Θεὸν διὰ  
 μὴ καχιάδωκεν ἐν τῷ παντὶ εἶπε. Καὶ τὸ εἰπεῖν αὐτὸν  
 ὁρίτον, ἐπειδὴ, ὡς ἀρχέπορον, ἐπάνω ἢ ὑπὸ τῶν ἀ-  
 ἔργων ὑπὸ Μωσέως εἰρημνόν ἐπιφέρειδωκεν τὸ ὅτι Θεὸς  
 πᾶσι μα. Δὲ τέραν μὲν ἢ χόραν τῷ πᾶσι Θεὸς Ἀβ-  
 γω, ὃν καχιάδωκεν ἐν τῷ παντὶ εἶρη. Ἰδῶσι· πῶς ὁ τρι-  
 τῶς, τῷ λεχθέντι ὁπιφέρειδωκεν τῷ ὑδατι πνεύματι, εἰ-  
 πών· Τὰ ὅτι βίτα καὶ ὁ τρίτον.

That is,

But that ye may understand that Plato  
 received from our Teachers (we mean the  
 word by the Prophets) what he said of God,  
 as that having altered the shapeless mat-  
 ter, he made the world, hear the very  
 words of Moses, who was before declared  
 to be the first Prophet, and older then the  
 Greek writers: by whom the Prophetick  
 Spirit signifying how at first, and of what  
 materials God framed the world, spake  
 thus: In the beginning God made the Hea-  
 ven and the Earth. Now the Earth was in-  
 visible and incompounded, and darkness was  
 upon the Abyss, and the Spirit of God  
 was carried upon the waters. And God  
 said, Let there be Light and it was so.

Wherefore by the word of God was the whole world made of the materialls fore-  
 signified by Moses, as Plato, and others of his opinion, and we also understand, and ye may assent thereunto. And that Natural discourse touching the Son of God in Plato's Timæus, when he saith, He made him a saltier (or, Greek X) in the Universe, he likewise received from Moses, and uttered. For in the writings of Moses it is recorded, how that when the Israelites departed out of Egypt, and came into the Wilderness, venomous beasts met them, both Vipers, and Asps, and every sort of serpents, and so killed the people. Whereupon, by divine instinct and efficacy, Moses tooke brass, and made the form of a Cross, and set it over the Tabernacle, saying to the people, If ye look upon this form, and believe, ye shall be saved thereby. And when this was done, he writeth that the serpents dyed, but the people escaped death. Thus did Plato deliver it, after he had read the story; and not accurately knowing nor conceiving that it was the form of a Cross, but thinking on a saltier, he said that the Power next to the Prime God was made a saltier (or, Greek

X) in the Universe. He was also beholding to Moses for what he spake of the third, for, as we spake before, he read it recorded by Moses that the Spirit of God was carried upon the Waters. For he giveth the second rank to the word that is from God, and who, as he said, was made a saltier in the Universe; but the third rank to the Spirit, which was said to have been carried on the Water, whilst he saith, The third things are about the Third.

*Colloq cum Tryphone Iudao, pag. 207.*

Ἡ δὲ μάλιστα, ὡς πρὸς τὸν, εἶπον, ἐκ ἀπόλλυται τὸ τοιοῦτον ἐν) Χριστὸν τοῦ Θεοῦ, ἐὰν ἀποδείξαι μὴ δύωμαι ὅτι καὶ αὐτοῦ πῆρχει ἡ δὲ τῆ ποιητῆς τῆς ὅλων Θεοῦ ὦν, καὶ γὰρ ἡμῶν) ἀνθρώπος διὰ τῆς πρεσβείας, ἀλλὰ ἐὰν πάντες ἀποδεικνυόμενοι ὅτι ἐπὶ τοῦ Θεοῦ ὁ Χριστὸς ὁ Θεὸς, ὅστις ἐπὶ ἑστέ. Ἐὰν ὅ μὴ ἀποδεικνύω ὅτι αὐτοῦ πῆρχει, καὶ ἡμῶν) αὐτοῦ πατρὸς ὁμοιοπαθῆς ἡμῶν, σάρκα ἔχων, καὶ τὸν Θεὸν πατρὸς βεβαίως ὑπέμεινεν, ἐν τέτῳ πεπλησθῆναι μὴ μόνον λέγειν δόξαν, ἀλλὰ μὴ ἀρνεῖσθαι ὅτι ἐπὶ τοῦ Θεοῦ ὁ Χριστὸς, ἐὰν φαίνη) ὡς ἀνθρώπος ἐξ ἀνθρώπων ἡμῶν) θεός, καὶ ἀκλογῇ ἡμῶν) εἰς τὸν Χριστὸν ἐν) ἀποδεικνύει. Καὶ γὰρ εἰσὶ πνεῖς, ὡς φίλοι, ἔλεγον, ἀπὸ τῶν ἡμετέρων ἡμῶν) ὁμολογῶντες αὐτὸν Χριστὸν ἐν), ἀνθρώπον

ὅτι ἐξ ἀνδράπων γυνώμενον ἀποφανόμενοι· οὗς ἡ συν-  
 ἡγορία, ἡ δ' αὖ πλείους ταῦτά μοι δοξάσαντες εἵποιεν,  
 ἐπειδὴ ἐκ ἀνδρωπέοις διδάγμασι κυκλίσμεθα  
 ἐσ' αὐτῶν· ἢ Χεῖς πείθεσθαι, ἀλλὰ τοῖς διὰ τοῦ μαθη-  
 εῖν προσητῶν κηρυχθεῖσι καὶ δι' αὐτῶν διδασκασί.  
 Καὶ ὁ Τρύφων, Ἐμοὶ μὲν δοκῶσιν, εἶπεν, εἰ λέγοντες  
 ἀνδραποὺν γινώμεναι αὐτὸν, καὶ κατ' ἐκλογὴν καχεῖσθαι,  
 καὶ Χεῖς γινώμεναι, πιθανώτερον ὑμῶν λέγειν τοῦ  
 ταῦτα ἀπὸ φῆς λεγόντων. καὶ γὰρ πάντες ἡμεῖς ἢ  
 Χεῖς ἀνδραποὺν ἐξ ἀνδράπων προσδοκῶμεν γινώ-  
 σκεσθαι.

That is,

Nevertheless, O Tryphon, said I,  
 this remaineth safe that such a one is the  
 Christ of God, although I cannot demon-  
 strate that he was before the Son of the  
 maker of all things, being a God, and was  
 born a man by the Virgin, it being every  
 way demonstrated that he is the Christ of  
 God, whosoever otherwise he shall be  
 found to be. But if I shall not demon-  
 strate that he did pre-exist, and accord-  
 ing to the counsel of the Father endured  
 to be born a man of like affections with  
 us,

us, being endued with flesh, it is just and fit to say that I am mistaken in this only, and not to deny that he is the Christ, if he appear to be a man born of men, and to have become the Christ by election. For there are some, dear friends, said I, of our kinde, who confess him to be the Christ, yet hold him to be a man, born of men. To whom I offent not; no, though very many of the same opinion with me should speak it, since we are commanded by Christ himself not to hearken to the doctrines of men, but to such things as have been promulgated by the Prophets of happie memory, and taught by himself. And Tryphon replied, They that say he was a man, and according to election anointed and made Christ, methinks speak more prably, then you who say such things as you relate. For all we expect that the Christ shall be a man of men.

Observe here, Christian Reader, 1. That *Iustin Martyr* did not think it inconsistent that



that Jesus should be the Christ, although he had no other then a Humane nature; Secondly, that divers Christians, whom *Iustin* himself owned for such, for he saith that they were of the same kinde and opinion with him, did then *de facto* affirm that Jesus, whom they counted the Christ, had none but a Humane nature. Both which were in the succeeding Age by *Athanasius*, and since by other like furious Zelots, stiffly denyed, and he pronounced utterly incapable of eternal life, who should not believe, not onely that Christ had another Nature, besides his Humane Nature, but (what neither *Iustin Martyr*, nor any other of the Christians, who lived in the two first centuries, & whose works are extant, ever did affirm) that that other nature was the very nature of the most high God. Thirdly, that the Jewes (who would be happy, were their opinion, concerning the Kingdome of Christ, as true as that which they hold concerning his Nature) did not believe that the Christ, who was to come, should be other then a man.

*Ibid.*



*Ibid. pag. 212, 213.*

Τὰ νῦν ὃ ἡδη ἀναλαβὼν τὸ λόγον, ἀπόδειξον ἡμῖν  
ὅτι ἕτερος Θεὸς παρὰ τὸ ποιητὴν τοῦ ὅλων ὑπὸ τῷ  
προφητικῷ πνεύματι ὁμολογήσῃ. — Μωσῆς  
ὁ μακάριος καὶ πρὸς διεργάτων Θεῶν, μιλῶν ἐπὶ  
ὁφθαλμοῖς τῷ Ἀβραάμ πρὸς τῇ δρυὶ τῇ Μαρμερῇ Θεός,  
συνὰ τοῖς ἄλλοις αὐτῶ ἐπὶ τῷ Σοδόμων κείσιν πρὸς  
δεῖσι δύο ἀγγέλοις ὑπὸ ἄλλῃ τῇ ἐν ὑπερουρανίοις ἀει-  
μένοντος, καὶ ἐδὲν ὁφθέντος, ἢ ὁμιλήσαντος δι' ἑαυτῶ  
ποτέ, ἐν ποιητῇ τοῦ ὅλων καὶ πατέρα νοῦμεν.

That is,

*But now resuming the discourse, de-  
monstrate to us that there is another  
God by the Prophetick spirit confessed to  
be, besides the maker of all things. —  
Moses the happy and faithful Servant  
of God, intimateth that it was a God  
that appeared to Abraham at the Oke  
of Mamre together with the other two  
Angels sent with him to the judgement  
of Sodom by another that perpetually  
abideth in the heavenly places, and ne-  
ver*

ver appeared or discovered with any one by himself, whom we conceive the Maker and Father of all things.

*Ibid.* pag. 215.

Καὶ πάλιν εἶπον, Ἐπὶ ταῖς γραφαῖς ἐπαρελθὼν, περὶ σομαι πείσαι ὑμᾶς, ὅτι ὁ τοῦ Ἀβραάμ, καὶ τοῦ Ἰακώβ, καὶ τοῦ Μωσέως ὄψαι λεγόμενος καὶ γεγραμμένος Θεός, ἕτερός ἐστι τὰ πάντα ποιῶντος Θεοῦ, αἰδμὴ λέγω, ἀλλὰ ὁ γινώσκων, ὅτι γὰρ φημι αὐτὸν ὑπερῆχαι ποτὲ ἢ ἄλλω αὐτός ὁ τὸν κόσμον ποιήσας, ὑπερὸν ἄλλο ἐκ ἑσθι Θεός, βεβέλην καὶ περὶ καὶ ὁμιλῆσαι.

That is,

And I said again, I will return to the Scriptures, and endeavour to persuade you that that God which is said and recorded to have appeared to Abraham, Jacob, and Moses, is another then the God that made all things, in number, I say, not opinion; for I say he never did any thing, but what he that made the world, above whom there is no other God, did will that he should do and discourse.

*Ibid.*

Ibid. pag. 218.

Καὶ ὁ Μωσῆς, ὁ ἀδελφοί, πάλιν γέγραπται  
 ἔλεγον, ὅτι ὅστις ὁ ὁρθεὶς τοῖς πατριάρχαις λεγόμενος  
 Θεός, καὶ ἄγγελος καὶ κύριος λέγεται, ἵνα καὶ ἐκ τούτων  
 ὁμολῶτε αὐτὸν ὑπερεῖντα πᾶσι τοῖς ὅλοις παῖσι.

That is,

*And I said, It is again written by Mo-  
 ses, O Brethren, that he who appeared to  
 the Patriarchs, called a God, is also called  
 an Angel, and Lord, that you may from  
 thence know that he ministered to the Fa-  
 ther of all things.*

Pag. 220.

Καὶ ὁ Τρύφων, ἐκ τούτου νοῦμου ἀπὸ τῶν λόγων τῶν  
 ἀπολελεγμένων, ἔλεγε, ἀλλ' ὅτι ἄγγελος μὲν καὶ ὁ  
 ὁρθεὶς ἐκ φλογὶ πυρός, Θεός ἢ ὁ ὁμολῶν τῷ Μωσῇ.  
 ὡς καὶ ἄγγελος καὶ Θεός, δύο ὁμοῦ ὄντας, ἐκ τῆς τότε  
 ὁμοψυχίας γεγενημένης. Καὶ πάλιν ἀπεκρινάμενος, Ἐγὼ καὶ  
 ἐκ τούτου γέροντος τότε, ὁ φίλος, ὡς καὶ ἄγγελος καὶ Θεός ὁμοῦ  
 ἐκ τῆς ὁμοψυχίας τῇ τῷ Μωσῇ γενομένη ὑπάρχει, ὡς καὶ  
 ἀποδείκνυται ὑμῖν διὰ τῶν περὶ γεγραμμένων λόγων,

ἔχ' ὁ ποιητὴς ὅτι ὅλων ἔστι Θεὸς ὁ πρὸς Μωσὲν εἰπὼν αὐτὸν εἶ) Θεὸν Ἀβραάμ, καὶ Θεὸν Ἰσαὰκ, καὶ Θεὸν Ἰακώβ, ἀλλ' ὁ ἄποδ' εἰχθεὶς ὑμῖν ὡφεῖται πρὸς Ἀβραάμ, καὶ πρὸς Ἰακώβ, τῷ ᾧ ποιητὴς ὅτι ὅλων θελήσῃ ὑπηρετῶν, καὶ ἐν τῇ κείῳ ὅτι Σοδόμων τῇ βελί αὐτῇ ὁμοίως ὑπηρετήσας. ὥς ἔχ' ὡς φατε, ἔχ' ὡς, ὡς ἔχ' ὡς, καὶ ἄλλ' ὡς, καὶ Θεὸς, ὅτι ποιητὴς ὅτι ὅλων καὶ πατέρα καταλιπόντα τὰ ἑαυτοῦ ἔργα ἅπαντα, ἐν ὁλίγῳ γῆς μορίῳ περᾶναι πᾶς ὁστ' ἔχ' ὡς, καὶ μικρὸν νῦν ἔχ' ὡς, πολυμήσει εἰπεῖν.

That is,

And Tryphon said, we do not understand this from the forecited words, but that it was an Angel that appeared in the flame of fire, but God that spake to Moses. So that both an Angel and God, were together in the vision. And I replied, Although it so then happened, O Friends, that both an Angel and God were together in the vision presented to Moses, yet as it hath been demonstrated to you by the forewritten words, it will not be God the Maker of all things, who said to Moses that he was the God of Abraham, the God of Isaac, and the God of Jacob,

Jacob, but he whom we before demon-  
 strated to have appeared unto Abra-  
 ham, and to Jacob, *MINISTRING*  
 to the will of the Maker of all things,  
 and who in the judgment of Sodom did  
 in like manner *MINISTER* to his  
 will. So that although it were as you say,  
 that they were twain, even an Angel and  
 God, yet none who soever, though of mean  
 understanding, will dare to say, that the  
 Maker and Father of the Universe,  
 having left all the things that are above  
 the heaven, did appear in a small parcel  
 of the earth.

*Ibid. pag. 221..*

Μαρτύριον ὅτι καὶ ἄλλοις ἄνθρωποις, ὡς φαίνεται, ἐπὶ τῇ  
 χάριτι τοῦ Θεοῦ, ἐπὶ ἀρχῇ τοῦ πάντων τῶν κτισμάτων  
 ὁ Θεὸς μετὰ τὴν δυνάμιν πᾶσι ἐξ ἑαυτοῦ λογικῶν, ἡμεῖς  
 καὶ Δόξα καὶ ἐπὶ τῷ πνεύματι τοῦ ἁγίου καλεῖται,  
 ὡς ὁ Θεός, ὡς ὁ κύριος καὶ λόγος· ὡς ὁ ἀρχι-  
 τεκτονὶς ἑαυτοῦ λέγει, ἐν ἀνθρώπῳ μορφῇ φανεῖται  
 τῷ τῷ Ναυῇ Ἰσραὴλ· ἔχειν γὰρ πάντα τὰ ἐργαζόμενα  
 ἐν τῷ τῷ ὑπερβαίνειν, τῷ αὐτεὶ καὶ βυλῆματι, καὶ ὡς ὁ

ὅπο τ' παρὸς θελήσει γ' ἡμῶν, ἀλλ' ἔτι (These two words seem superfluous, for they marre the sense)  
ποιεῖν ὅποῖον καὶ ἐφ' ἡμῶν γινώσκον ὁράμεν. Λόγον  
γὰρ πᾶσι προσβαλλόντες, λόγον γινώσκον, ἔτι ὅπο-  
μῶν, ὡς ἐλαττωθῆναι τ' ἐν ἡμῶν λόγον, προσβαλλο-  
μεθαί. Καὶ ὅποῖον ὅτι πῦρ ἐστὶν ὁράμεν ἄλλο γινώσκον,  
ὡς ἐλαττωθῆναι ἐκείνου ἔτι ἢ ἡ αὐτῆς γένεσις, ἀλλὰ τ'  
ἀπὸ καθ' ἑαυτὸν, καὶ τὸ ἐξ αὐτοῦ ἀναρθεῖν, καὶ αὐτὸ ὅν φαι-  
νέσθαι, ὡς ἐλαττωθῆναι ἐκείνου ἔτι ἢ ἀπὸ αὐτοῦ. Μαρτυροῦν-  
τες γὰρ ὅτι ἡ Σοφία, αὐτὴ ἐστὶν ὁ Θεὸς ὅ-  
τι καὶ ὁ ἴδιος ἡμῶν γινώσκον, καὶ λόγον καὶ ὁφθαλμοῦ  
διδασκαλίας, καὶ ὅτι ἡ γινώσκουσα ὡς ἔχον, καὶ ὅτι  
διδασκαλίας ὡς ἔχοντα ταῦτα. Καὶ ἀν' ὅσον ὡς ἔχον  
τὰ κατ' ἡμέραν γινώσκονα, μνημονεύει καὶ διδασκαλίας  
Κύριος ἑλπίσι με ἀρχῇ, ὅσον αὐτὸ εἰς ἔργα αὐτῆς κα.

That is,

Friends, said I, I will produce you ano-  
ther testimony out of the Scriptures, that  
God in the beginning before all the crea-  
tures, generated of himself a certain Ra-  
tional Power, which is by the Holy Spirit  
called also the Glory of the Lord; another  
while the Son; another while Wisdom, a-  
nother while an Angel, another while God;  
another while Lord and Word; another  
while

while he calleth himself chief Captain, appearing to Jesus the Son of Naue in the form of a man. For he may be called by all these names, both because he **MINISTRETH** to the will of the Father, and was **VOLUNTARILY** begotten of the Father, as we see it come to pass even in our selves. For uttering a certain word, we beget a word, not uttering it by an abscission or cutting off, so that the word within us is diminished. And as we see it come to pass in fire, that another is produced, without the diminution of that from whence the kindling was made, so that it remaineth in its former state, and what was kindled of it appeareth to exist, without having diminished that, of which it was kindled. My Author is the Word of Wisdome, being that very God generated of the Father of the Universe, and also the Word, and Wisdome, and Power, and Glory of his begetter, and speaketh thus by Salomon: When I shall have declared unto you daily matters, I will commemorate and reckon up the things of old. The Lord created me in the beginning, his way unto his works, &c.



*Ibid. pag. 278.*

Εἰ γινώσκετε τὰ σημεῖα ὑποφύσσοντων, καὶ ἀν-  
εξηγεῖσθε αὐτὸν (Χριστὸν) εἶ) Θεὸν, τὸ μόνον καὶ ἀγχο-  
νήτε καὶ ἀρρήτε Θεὸν ὅν.

That is,

*Had ye understood the things spoken by  
the Prophets, you would not have denied  
him (Christ) to be a God, the son of the  
ONELY UNBEGOTTEN and UN-  
SPEAKABLE GOD.*

*Ibid. pag. 279.*

Καὶ τὰ ἐξῆς ἀνιστρέψοντα ὑπὸ τοῦ τοῦ Μαυσίου, καὶ  
ἐξηγησάμενα ὑπὸ ἐμὲ πάλιν ἔλεγον, δι' ὧν ἀποδεί-  
δειναι ὑποπὸ πᾶσι καὶ κυρίως τετιγμένῃ, καὶ ὑπὸ  
ρεπὸν τῇ βουλῇ αὐτῇ, ὅτις ὁ ἀφ' οὗ πᾶσι τε Ἀβραάμ, καὶ  
τοῖς Ἰσραὴλ, καὶ τοῖς Ἰακώβ, καὶ πῶς ἄλλοις πατριάρχαις  
ἀναγγελάμενος Θεός.

That is,

*And I repented the things which I had  
formerly alledged out of the writings of  
Moses, and explained, whereby he who ap-  
peared to Abraham, & to Isaac, and to Jacob,*

*was*



was demonstrated to have been SUB-  
ORDINATE to the Father, and the  
LORD, and a MINISTER un-  
to his will, and so have been stiled a God  
by the other Patriarchs.

Ibid. p. eadem, & p. 280.

Ὅταν μὲν ὁ Θεὸς λέγῃ, Ἀνέβη ὁ Θεὸς ὑπὸ Ἀβρα-  
μῇ ἢ, Ἑλάνησι Κύριος Μωσῶν· καὶ Κατέβη  
κύριος· ἢ πύργον ἰδέην ὃν ὠκοδόμησεν οἱ υἱοὶ ἡν-  
δράπων· ἢ ὅτε, Ἐκλείσθη ὁ Θεὸς πύλιν καὶ τῶν Νῶε  
ἔσωθεν· μὴ ἡγείσθαι αὐτὸν τὸν αἰνεύμενον Θεὸν κα-  
ταβέβηκέναι ὁ ἀναβέβηκέναι ποῦν· ὁ γὰρ ἄρρητος  
πατὴρ καὶ κύριος ἦν πάντων, ὥστε καὶ ἀοικίαι, ὥστε  
θεοπαῖδες, ὥστε καὶ ἀνθρώποι, ὥστε ἀνίσα, ἀλλ' ἐν τῇ αὐτῇ  
χρῆσι ὅπου ποτὲ μένει, ὅξυ ὄρων, καὶ ὅξυ ἀκούων, καὶ ὁρ-  
θαίμοις, ὅδε ὄν, ἀλλὰ δυνάμει ἀλέκτω καὶ πάντα  
ἑώρα, καὶ πάντα γινώσκει, καὶ ὅθεν ἡμῶν λάληθεν αὐ-  
τῷ· ὥστε κινεῖσθαι ὁ πεπρωμένος καὶ ὁ πᾶσι κόσ-  
μῳ ὄν, ὅς γε ἦν καὶ ὅτιν ἢ κόσμον γινέσθαι. πῶς αὖ  
ἐν ἑαυτῷ ἢ λαλήσεται πρὸς πᾶσι, ἢ ὁφείνῃ πᾶσι, ἢ ἐν ἐλα-  
χίστῳ μέρει γῆς φανείν; — Οὐτε ἐν Ἀβραάμ, ὥστε  
Ἰσαὰκ, ὥτε Ἰακώβ, ὥτε ἄλλοι ἀνθρώπων εἶδε ἢ  
πέπεσε καὶ ἄρρητον κύριον ἦν πάντων ἀπαῖς, καὶ αὐτῷ  
ἐν Κεῖν; ἀλλ' ἐκεῖνον ἢ καὶ βυβλῶν πᾶσι ἐκεῖνον καὶ

Οὕτως ἔστι, ὅταν ἡμεῖς, καὶ ἀφ᾽ ἡμῶν ἐκ τῆς ἐκκλησίας αὐτοῦ  
 ἡμεῖς αὐτοὶ· ὅτι καὶ ἀνθρώπων φροντισμοὶ διὰ τὸ παρ-  
 οῦν βεβλῆσται· ὅς καὶ πῦρ ποτὶ γέγονε τῇ σφίσι Μα-  
 σσία ὁμιλία τῇ ἀπὸ τοῦ βασιλέως. Ἐπειδὴ οὐκ ἐστὶν ἡμεῖς  
 σωματὶ τὰς χαράς, συμβήσεται τὸ πᾶν καὶ καὶ κλέσται  
 ὅτι ὅλον μὴ γὰρ ἡμεῖς τότε ἐν τοῖς ἕστεροις, ὅτε διὰ  
 Μωσέως λείκεται, καὶ καὶ ὁ Θεὸς ἔβραζεν ἐπὶ Σόδομα  
 πῦρ καὶ θεῖον πᾶν καὶ κλέσται ἐκ τῆς ἕστερης.

That is,

*When my God saith, God went up from  
 Abraham: or, The Lord spake unto Moses:  
 or, The Lord came down to see the Tower,  
 which the sons of men builded: or, God  
 shut the Ark of Noah from without: do  
 not imagine that the very unbegotten God  
 himself did descend or ascend from any  
 place: for the unspeakable Father and  
 Lord of all things, doth neither come into  
 any place, nor walk, nor sleep, nor rise up,  
 but abideth in his place wheresoever it is,  
 sharply seeing, and sharply bearing, not  
 with eyes and eares, but with an unspeak-  
 able faculty he doth both overlook all  
 things, and know all things, and none of us  
 lyeth hid from him. Neither is he moved,  
 who cannot be contained in a place, no not*

in



οὗτος ὁ ἀνθρώπος ὅς ἐστιν ὁ υἱὸς τοῦ Θεοῦ, ὁ  
 ὡς καὶ ὁ Θεός, αἰνέσας τὸ αὐτὸ ἴδιον, καὶ δυνάστης,  
 καὶ σοφός, καὶ δεινός.

That is,

*When he saith, The Lord rained down  
 fire from the Lord out of heaven, the Pro-  
 phetick Word intimateth twain in num-  
 ber: the one, being on the earth, whom  
 he affirmeth to have descended to see the  
 cry of Sodom: the other, abiding in heaven,  
 who is the Lord even of the Lord upon the  
 earth, as being the Father and God, and  
 author to him both of his existence, and  
 of his being Powerful, and Lord, and  
 God.*

These many Testimonies have I faithfully  
 cited out of the undoubted books of *Justin  
 Martyr*, who, as he himself intimateth, wrote  
 his second Apology an hundred and fifty  
 years after the birth of Christ. Now though  
*Justin* coming out of *Plato's* School to the  
 contemplation of the Gospel, and (as pre-  
 conceived opinions are wont to stick very  
 close, and over-rule the following doctrines  
 which we receive) imagining *John* the E-  
 vangelist to be of the same opinion with *Pla-  
 to*, believed there was a Son of God before  
 Jesus

Jesus of *Nazareth* was born of the Virgin, yea before the world it self was created, yet is it evident that he neither believed him to be from all eternity, in that he saith God generated him at the beginning; nor to be co-equal with the Father, in that he saith the Son is subordinate to him, and minisreth to him, and hath him for his Lord. As for the holy Spirit, he nowhere saith that he is either God, or Lord, and expressly placeth him in the third rank after God and Christ. Neither let any man object that *Iustin* in his book entituled, *An Exposition of Faith*, &c. asserteth the common doctrine of the Trinity, for that book is spurious, as appeareth both from the manner of expression, far different from that which he useth in his undoubted Works, and which sheweth it to have been composed after the Councel of *Nice*; and also because *Eusebius*, and *Jerome* make no mention thereof, though both of them diligently reckon up the works which *Iustin* wrote.

**Tertullianus Colonia Agrippinae**

*editus, Anno 1617.*

**Opera Jacobi Pamellii.**

*De Virginib. velandis liber, cap. I.*

Regula quidem fidei una omnino est, sola immobilis & irreformabilis, credendi scil. in unicum deum omnipotentem, mundi conditorem, & Filium eius Jesum Christum, natum ex virgine Maria, crucifixum sub Pontio Pilato, tertia die resuscitatum a mortuis, receptum in coelis, sedentem nunc ad dexteram Patris, venturum judicare vivos & mortuos per carnis etiam resurrectionem.

*That is,*

*The rule of Faith is altogether one, alone immovable, & unalterable, namely to believe in one God almighty, creator of the world, and in his Son Jesus Christ, born of the Virgin Mary, crucified under Pontius Pilate, on the third day raised from the dead, entertained in the heavens, now sitting at the right hand of the Father, being to come to judge the quick and the dead, even by the resurrection of the flesh.*

*De Praescript. adv. Hæret. cap. 13.*

Regula est autem fidei, ut jam hinc quid credamus profiteamur, illa scilicet, qua creditur, Unum omnino deum esse, nec alium præter mundi conditorem, qui universa de nihilo produxerit, per verbum suum primo omnium emissum: Id verbum filium ejus appellatum, in nomine dei varie visum Patriarchis, in Prophetis semper auditum, postremo delatum ex spiritu dei patris & virtute in Virginem Mariam, carnem factum in utero ejus, & ex ea natum hominem, & esse Jesum Christum: eundem prædicasse novam legem, & novam promissionem regni caelorum, virtutes facisse: fixum cruci, tertio dei resurrexisse, in caelos ereptum sedere ad dexteram patris: misisse vicariam vim spiritus sancti qui credentes agat: venturum cum claritate, ad sumendos sanctos in vitam æternæ & promissorum caelestium fructum, & ad profanos judicandos igni perpetuo, facta utriusque partis resurrectione cum carnis resurrectione.

That is.

*Now the rule of Faith, that we may from hence profess what we believe is this,*



this, whereby it is believed, that there is altogether but one God, nor any other besides the Creator of the world, who produced the Universe of nothing, by his word first of all sent forth; that that word is called the Son of God, variously appeared to the Patriarchs in the name of God, was in the Prophets always heard, was at last brought downe by the Spirit and vertue of God the Father into the Virgin Mary, made flesh in her womb, and of her borne a man, and he is Iesus Christ: then preached a New Law, and a new promise of the Kingdome of heaven, did miracles, was fastened to the Crosse, rose againe the third day, being snatched up into heaven, sitteth at the right hand of the Father, sent the vicarious (or: substituted) power of the holy Spirit, which attend in believers, shall come with brightness to take the Saints into the fruit of eternal life & the heavenly promises, and to adjudge the profane to perpetual fire, having raised both parts with the resurrection of the flesh.

*Adv. Hermogenem. cap. 3.*

Ex quo esse ceperunt in qua potestas do-

mini

mini ageret, ex illo per accessionem potestatis & factus & dictus est dominus : quia & pater deus est, & iudex deus est, non tamen ideo pater & iudex semper, quia deus semper. Nam nec pater potuit esse ante filium, nec iudex ante delictum : fuit autem tempus cum & delictum & filius non fuit, quod iudicem & qui patrem dominum faceret.

That is,

Since things began to exist, whereon the authority of the Lord might assistence by an accession of authority he was both made and called Lord : for God is both a Father and also a Judge, yet not therefore alwaies a Father and a Judge, because alwaies God. Since neither could he be a Father before a Son, nor a Judge before Sin : but **THERE WAS A TIME WHEN BOTH SIN AND SON WERE NOT**, which make the Lord a Judge and Father.

These passages which we have quoted out of *Tertullian*, evince that he also believed the Father only, not the Son, not the Holy Spirit, to be that one God. For though he, as well as the fore-cited Authors, imagined

Christ

Christ to have two Natures, as is everywhere to be seen, yet did he not suppose him to be coeternal and coequal with the Father, in that he saith God *did first of all produce him*, and that *there was a time when the Son was not*. Yez that very book of his against *Praxeas*, where the Adversaries think he asserteth the opinion now commonly held concerning the Trinity, doth by the tenour of the discourse and sundry express passages sufficiently shew that he went not about to prove either that the Son, to whom he frequently giveth the appellation of *God*, or the Holy Spirit, whom he in the close calleth *tertium nomen Divinitatis*, & *tertium nomen Majestatis*. The third person of Divinity, and third name of Majesty, did exist from all eternity, and were that one most high God. See these words,

#### Chap. 4.

Aiunt quidem & Genesim in Hebraico ita incipere, *In principio Deus fecit sibi filium*. Hoc ut summum non sit, alia me argumenta deducunt ab ipsa Dei dispositione, qui fuit ante mundi constitutionem, adosque filii generationem. Ante omnia enim Deus erat solus

Solus, ipse sibi & mundus & locus & omnia.  
 Solus autem quia nihil aliud extrinsecus præ-  
 ter illum. Cæterum ne tunc quidem solus,  
 habebat enim secum, quam habebat in semet-  
 ipso, rationem suam scilicet. Rationalis e-  
 nim Deus, & ratio in ipso prius, & ita ab ip-  
 so omnia. Quæ ratio sensus ipse est, hanc  
 Græci λόγος dicunt. Quod vocabulo etiam  
 sermonem appellamus. Ideoque jam in u-  
 su est nostrorum per simplicitatem interpreta-  
 tionis, sermonem dicere in primordio apud  
 Deum fuisse, cum magis rationem competat  
 antiquiorem haberi; quia non sermone a  
 principio, sed rationalis Deus etiam ante  
 principium, & quia ipse quoque sermo ra-  
 tione consistens, priorem eam ut substantiam  
 suam ostendat.

That is,

*They say indeed that Genesis in the  
 Hebrew beginneth thus; In the beginning  
 God made himself a Son. Though this be  
 not firm, I am drawn by other Arguments  
 from the very disposition of God, wherein  
 he was before the constitution of the  
 world, even to the generation of the Son.  
 For before all things God was alone, being  
 in himself both world and place and all  
 things.*

things. But alone, because there was nothing without besides him. Yet even then, was he not alone, for he had with him, what he had in himself, namely his reason. For God was rational, and reason was in him before: and so all things were of him. Which reason is his sense or understanding, and is by the Greeks called Logos. By which name we also call a word or speech. And therefore it is in frequent use with our men, through simplicity of interpretation, to say that the word or speech was in the beginning with God, whereas it is more suitable that Reason should be accounted the more ancient: because God was not Vocal from the beginning, but he was Rational even before the beginning: and because the word or speech is self consisting in Reason, sheweth it to be older as its substance.

See also Chap. 7.

Tunc igitur etiam ipse sermo speciem & ornatum suum sumit, sonum & vocem, cum dicit deus, *Fiat lux*. Hæc est nativitas perfecta sermonis, dum ex deo procedit: conditus ab eo primum ad cogitatum in nomine

So-

*Sophia: Dominus condidit me initium  
viarum suarum. Dehinc generatus ad ef-  
fectum: Cum pararet cælum, aëram  
illi simul.*

That is,

*Then therefore the word or speech it self  
taketh its shape and ornament, sound and  
voice, when he saith, Let there be light. This  
is the perfect birth of the word or speech,  
whilest it proceedeth from God, having  
been first created of him by cogitation in  
the name of Wisdom: The Lord created  
me the beginning of his waies. Then effectn-  
ally generated: When he prepared the hea-  
vens, I was with him.*

*See also Chap. 4.*

*Qui filium non aliunde deduco, sed de  
substantia patris, nihil facientem sine patris  
voluntate, omnem a patre consecutum po-  
testatem, quomodo possum de fide destruere  
monarchiam, quam a patre filio traditam  
in filio servo? Hoc mihi & in tertium gra-  
dum dictum sit, quia spiritum non aliunde  
puto, quam a patre per filium. Vide ergo ne tu  
potius monarchiam destruas, qui dispositio-*

D

nem

nem & dispensationem ejus evertis in tot nominibus constitutam, in quod deus voluit. A deo autem manet in suo statu, licet Trinitas inferatur, ut etiam restitui habeat patri a filio.

That is,

*I who derive the Son no otherwise then from the substance of the Father, doing nothing without the will of the Father, having attained all authority from the Father, how can I in truth destroy the Monarchy, which being delivered from the Father to the Son, I keep in the Son? Let this also be said by me touching the Third degree, for I thinke the Spirit to be no otherwise then from the Father by the Son. See therefore, lest thou rather destroyest not the Monarchy, who subvertest the disposition and dispensation thereof constituted in as many names as God would have it. For it so remaineth in its state, although a Trinity be brought in, that it is also to be restored to the Father from the Son.*

See



*See also Chap. 8.*

Tertius est spiritus a deo & Filio, sicut  
tertius a radice fructus ex frutice. Et tertius  
a fonte, rivus ex flumine, & tertius a sole,  
apex ex radio.

That is,

*The Spirit is third after God and the  
Son, as the fruit from the branch is third  
after the root. And the brook from the ri-  
ver is third after the fountain. And the  
point from the ray is third after the Sun.*

*And Chap. 9.*

Pater tota substantia est, filius vero deri-  
vatio totius & portio, sicut ipse profitetur:  
*Quia Pater major me est.* A quo & mino-  
ratus canitur in Psalmo, modicum quid ci-  
tra angelos. Sic & pater alius a filio, dum  
filio major: dum alius qui generat, alius qui  
generatur: dum alius qui mittit, alius qui  
mittitur: dum alius qui facit, alius per quem  
fit.

That is,

*The Father is the whole substance, the*  
D 2 *Son*

Son a derivation and portion of the whole, as he himself professeth: Because my Father is greater then I. Of whom the Psalm singeth, that he was made a little lower then angels. Thus is also the Father another then the Son, whilest greater then the Son; whilest he that generateth is another then he that is generated; whilest he that sendeth is another then he that is sent; whilest he that doth is another then he by whom it is done.

See Chap. 13.

Deos omnino non dicam, nec dominos, sed Apostolum sequar, ut si pariter nominandi fuerint Pater & filius, deum patrem appellem & Jesum Christum dominum nominem; solum autem Christum poterò deum dicere, sicut Idem Apostolus, *Ex quibus Christus, qui est, inquit, Deus super omnia benedictus in secula.*

That is,

*I will not say Gods, nor Lords, but follow the Apostle, and if the Father and the Son be to be named together, call the Father God, and name Jesus Christ Lord.*

But

But Christ by himself I may call by the name of God, as the same Apostle saith, Of whom came Christ, who is over all a God blessed for evermore.

See also Chap. 26.

Sicut ergo Sermo Dei non est ipse cuius est, ita nec Spiritus, etsi Deus dictus est, non tamen ipse est cuius est dictus. Nulla res alicujus, ipsa est, cuius est. Planè cum quid ex ipso est, & sic ejus est, dum ex ipso sit, potest tale quid esse, quale & ipse ex quo est, & cuius est. Et ideo Spiritus Deus, & Sermo Deus, quia ex Deo, non tamen ipse ex quo est. Quod Deus Dei tanquam substantiva res, non erit ipse Deus, sed hætenus Deus, quia ex ipsius Dei substantia, quæ substantiva res est, & ut portio aliqua totius.

That is,

As therefore the Word of God is not He, whose he is, so neither the Spirit, although he be called God, yet is not He, whose he is said to be. Nothing of any one is that very thing whose it is. Indeed when any thing is from some one, and so his whilst it is from him, it may be such as he is from whom

it is, and whose it is. And therefore the Spirit may be God, and the Word God, because of God; yet not that very one of which each of them is. Because God of God, as a substantial thing, will not be very God himself, but therefore God, because of the substance of God, which is also a substantial thing, and as a portion of the whole.

See also Chap. 25.

Adscendo ad patrem meum, & Patrem vestrum, deum meum, & deum vestrum. Pater ad Patrem, & Deus ad Deum: an filius ad Patrem, Sermo ad Deum?

That is,

I ascend to my Father and your Father, my God and your God. *The Father to the Father, and God to God: or the Son to the Father, the word to God?*

Now forasmuch as *Tertullian* sufficiently explaineth himself, that his intention was not to assert that the Son and Holy Spirit were that one God, but on the contrary to refute *Praxeas*, who holding, as *Sabellius*,

*hellum* afterwards did, that Christ and the Holy Spirit were that one God as well as the Father, did thereby confound the Father, Son, and Holy Spirit, inasmuch as the distinction between the Essence and Person of God, was not yet invented; this, I say, doth warrant us to make use of his testimony against the Adversaries in the business of the Trinity, so that we need not fly to that, which some, and that justly enough, make use of, when they are urged with the words of *Tertullian*, cited out of his book against *Praxeas*, namely, that the high Notions which he there uttereth were learned from the New Prophet *Montanus*, whom he impiously calleth the Paraclete and expressly mentioneth in the beginning of the discourse, and intimateth in the close thereof,

## *Novatianus de Trinitate,*

### *Cap. I.*

Regula exigit veritatis, ut primo omnium credamus in deum, Patrem & dominum omnipotentem, id est, rerum omnium perfectissimum conditorem.

That is,

*The Rule of truth requireth that first of all we believe in God, the Father and Lord Almighty, that is, the most perfect Creator of all things.*

**Cap. 9.**

Eadem regula veritatis docet nos, credere post Patrem etiam in Filium Dei, Christum Jesum dominum deum nostrum, sed Dei Filium, hujus Dei qui & unus & solus est, conditor scilicet rerum omnium, ut jam & superius expressum est.

That is,

*The same Rule of truth teacheth us, to believe after the Father likewise in the Son of God, Christ Jesus our Lord God, but the Son of that God which is both one and only, namely the Creator of all things.*

**Cap. 11.**

Est periculum grande, salvatorem generis humani, totius dominum & Principem mundi, cui a suo Patre omnia tradita sunt, & cuncta

cuncta concessa, per quem inscripta sunt uni-  
 versa, creata sunt tota, digesta sunt cuncta,  
 avorum omnium & temporum regem, an-  
 gelorum omnium principem, ante quem  
 nihil prater Patrem, hominem tantummodo  
 dicere, & auctoritatem illi divinam in his  
 abnegare.

That is,

*It is a great hazard to say that the Sa-  
 viour of mankind, the Lord and Prince of  
 the whole world, to whom all things have  
 been delivered from his Father, and all  
 things granted, by whom all things were  
 instituted, all things created, all things  
 ordered, the King of all ages and times,  
 the Prince of all Angels, BEFORE  
 WHOM WAS NOTHING BESIDES  
 THE FATHER, is a man only, and for  
 these to deny him divine Authority.*

### Cap. 13.

Usque adeo hanc (Christum) manifestum  
 est in scripturis esse deum tradi, ut plerique  
 Hæreticorum, divinitatis ipsius magnitudine  
 & veritate commoti, ultra modum extende-  
 tes honores ejus, ausissent non Filium, sed  
 ipsum



ipsum deum Patrem promere & putare.

That is,

*It is so manifest that he (Christ) is in the Scriptures delivered to be a God, that most of the Hereticks, moved with the greatness and truth of his divinity, have dared to declare and think him, not the Son, but the very God the Father.*

Cap. 22.

Dum ergo sanctificationem accipit a Patre, minor Patre est.

That is,

*Whilst therefore he receiveth sanctification from the Father, he is less then the Father.*

Cap. 24.

Accipit Paracletus (spiritus) a Christo quæ nuntiet. Sed si a Christo accepit quæ nuntiet, major ergo jam Paracleta Christus est: quoniam nec Paracletus a Christo acciperet, nisi minor Christo esset.

That

That is,

*The Paraclete (the Spirit) receiveth of Christ what things he declareth. But if he received of Christ the things which he declareth, CHRIST IS THEN GREATER THEN THE PARACLETE: FOR NEITHER WOULD THE PARACLETE RECEIVE FROM CHRIST, UNLESSE HE WERE LESSE THEN CHRIST.*

*Cap. 29.*

Ordo rationis & fidei autoritas, digestis vocibus ac literis domini admonet nos post hæc credere etiam in spiritum sanctum, olim ecclesiæ repromissum, sed statutis temporum opportunitatibus redditum. — Et quoniam dominus in cœlos esset abiturus, Paracletum discipulis necessario dabat, ne illos quodammodo pupillos (quod minime decebat) relinqueret & sine Advocato & quodam tutore desereret. Hic est enim qui ipsorum animos mentesque firmavit, qui Evangelica sacramenta distinxit, qui in ipsis inluminator rerum divinarum fuit, quo confirmati pro nomine domini nec carceres nec vincula time-  
runt;

runt; quinimmo ipsas seculi potestates & tormenta calcaverunt, armati jam scilicet per ipsum atque firmati, habentes in se dona, quæ hic idem spiritus Ecclesie Christi sponse quasi quædam ornamenta distribuit, & dirigit. Hic est enim qui Prophetas in Ecclesia constituit, magistros erudit, linguas dirigit, virtutes & sanitates facit, opera mirabilia gerit, discretionem spirituum porrigit, gubernationes contribuit, consilia suggerit, quæque alia sunt charismatum dona componit, & dirigit, & ideo ecclesiam domini undique & in omnibus perfectam & consummatam facit.

That is,

*The order of reason, and authority of faith, admonisheth us, having digested the words and letters of the Lord, after these things to believe also in the Holy Spirit, heretofore promised to the Church, and given at the appointed seasons of the times. And inasmuch as the Lord was about to go away into the heavens, he necessarily gave a Paraclete (Advocate) to the Disciples, lest he should leave them in a manner Orphans, (which was not becoming,) and without an Advocate and a Tutor. For he it was who strengthened their*

their hearts and minds, who distinguished the Sacrament (Mysterie) of the Gospel, who was in them an Illuminator of Divine things, with whom being confirmed, they for the name of the Lord feared neither prisons nor bonds, yet trod under foot the powers and torments of the world, as being armed and strengthened by him, having in themselves the Gifts which this same Spirit distributeth and directeth to the Church the spouse of Christ, as certain ornaments. For this is he, which appointeth Prophets in the Church, instructeth teachers, directeth tongues, doth mighty works and cures, performeth miracles, affordeth discernings of Spirits, contributeth governments, suggesteth counsels, and composeth and directeth all other Gifts, and therefore maketh the Church of the Lord on every side and in all things perfect and compleat.

Theo-

*Theophilus ad Autolycaum,*

Parisiis editus, Anno 1636.

Lib. 2. pag. 100.

Ὁ μὲν Θεὸς καὶ Πατὴρ ἦν ὅλων ἀχώρητος ὢν, καὶ ἐν  
τῷ πᾶσι ἐξείσκαπτο, καὶ γὰρ ὢν τὸ πᾶν ὁ ὡς ταπεινότητος  
αὐτοῦ. Ὁ δὲ Λόγος αὐτοῦ, δι' ἃ τὰ πάντα πεποίηκε,  
δυνάμει ὦν καὶ σοφία αὐτοῦ, ἀνὰ λαμβάνων τὸ πρῶτον  
τῷ Πατρὶ καὶ κρείε ὦν ὅλων ἕως περὶ γένεσος εἰς τὸ  
πρότερον ἐν αὐτοῦ πᾶσι τῷ Θεῷ, καὶ ὁμίλει τῷ Ἀ-  
δὰμ.

**That is,**

The God and Father of all things is incomprehensible, and not found in a place, for there is no place of his resting. But his Word, by whom he made all things, being his Power and Wisdome, assuming the Person of the Father and Lord of all things, came into the Garden in the Person of God, and discoursed with Adam.

# The

# The opinion of Origen touch- ing the Son and Holy Spirit, as

I finde it recorded by *Epiphanius*,

*Adv. Hares. lib. 2. Tom. 1. Edit.*

*Parif. 1622. pag. 531.*

Ἐν πολλοῖς τόποις ἀρκεῖ αὐτὸν ὃ μονογενὴς Θε-  
ὸν ἀπαλλοτριῦντα ὃ ὁ πατὴρ διότιτός τε καὶ ὕστατα  
ὁμῶς τε καὶ τὸ πνεῦμα τὸ ἅγιον.

That is,

*In many places we have found him (O-  
rigen) alienating the onely begotten God  
from the Deity and Essence of the Father,  
and also the Holy Spirit.*

# The Testimony of *Arnobius*, who lived within the three first centuries.

*Adv. Gentes lib. 2. Hanovia edit.*

*Anno 1603. pag. 106.*

Et ideo Christus licet vobis invitis deus,  
(deus,

(deus, inquam, Christus, hoc enim sæpe dicendum est, ut infidelium diffidat & dimmpatur auditus) Dei principis iussione loquens sub hominis forma, cum mortalium sciret cæcam esse naturam, neque ullam posse comprehendere veritatem, positarum nec ante oculos rerum pro comperto habere & cognito, quicquid sibi esse suasisset: & prorsus suspicionibus hæsitare, litigiosas serere atque intendere quæstiones: omnia ista nos linquere & posthabere præcepit: neque in res eas, quæ sint a nostra præsent cognitione dimota infructuosas immittere cogitationes.

-O) said Jesus: That is,

And therefore Christ, mayer you a God, (Christ, I say, a God, for I must often repeat this, that the ears of unbelievers may cleave asunder and burst) speaking by the command of **THE PRINCIPAL GOD** under the form of a man, and knowing that the nature of men is blinde, nor can comprehend any truth, nor of the things exposed to the sight hath any certain and undoubted knowledge, whatsoever perswasion it may otherwise have; and that it wholly sticketh in suspicions, sowing and encreasing litigious questi-



(63)

questions : commanded us to abandon and  
slight all those things, and not vainly to  
trouble our heads with such matters as are  
far distant from our knowledge.

*lb. pag. 120.*

Potest ergo fieri, ut tum demum emiserit  
Christum Deus omnipotens, Deus solus, post-  
quam gens hominum fractior, & infirmior  
coepit nostra esse natura.

That is,

*It may be that THE ALMIGHTY  
GOD, THE ONLY GOD then at length  
sent out Christ, when mankind was more  
broken, and our nature began to be more  
weak.*

*Lib. 3. pag. 123.*

Possumus interim dicere, ad cultum di-  
vinitatis obeundum satis est nobis Deus pri-  
mus : deus (inquam) primus, pater rerum ac  
dominus, constitutor moderatorque cuncto-  
rum : in hoc omne quod colendum est, coli-  
mus : quod adorari convenit, adoramus :  
quod obsequiū venerationis, exposcit venerationibus promeremur . Cum enim divinitatis

E

fus

fius teneamus caput, a quo ipsa divinitas divi-  
vinorum, quæcunque sunt, ducitur, superva-  
cuum putamus personas ire per singulas.

That is,

*We may in the mean time say, to discharge the worship of Divinity, THE PRIME GOD is sufficient for us: (Isay) THE PRIME GOD, THE FATHER AND LORD OF THINGS the constitutor and governour of all things: in him, whatsoever is to be worshipped we worship; whatsoever to be adored, we adore; whatsoever requireth veneration, we please with veneration. For since we have the very head of divinity, from whence the divinity of all divine things whatsoever, is derived, we think it superfluous to go through every person.*

*Lib. I. pag. 30, 51.*

Sed si deus, inquiunt, fuit Christus, cur forma est in hominis visus? & cur more est interemptus humano? — Assumpsit igitur hominis formam, & sub nostri generis similitudine potentiam suam clausit, ut & videri posset, & conspici: verba faceret, & doceret

doceret : atque omnes exequeretur res eas,  
 propter quas in mundum venerat faciendas,  
 summi regis imperio & dispositione servatis.  
 Quid enim dicis, rex suminus ea, quæ in  
 mundo facienda esse decreverat, sine homine  
 simulato non quibat efficere? si oporteret ita  
 fieri (quemadmodum dicitis) ita fortasse fe-  
 cisset : quia non oportuit, aliter fecit. —  
 Sed more est hominis interemptus. Non ipse,  
 neque enim cadere divinas in res potest mor-  
 tis occasus. — Quis est ergo visus in pati-  
 bulo pendere, quis mortuus est? homo quem  
 induerat, & secum ipse portabat. Incredi-  
 bile dictu est, & cæcis obscuritatibus invo-  
 lutum. Si velis non cæcum est, & simili-  
 tudini proximè constitutum. Si quo tem-  
 pore Sibylla præfaga, oracula illa deprecant,  
 fundebat vi (ut dicitis) Apollinis plena, ab  
 impiis esset cæsa atque interempta latronibus:  
 nunquid Apollo diceretur in ea esse occisus?  
 si vates Helenus, si Martius, aliquæ similiter  
 vates hariosantes essent vita & luce privati,  
 nunquid aliquis diceret, lege eos humanitatis  
 extinctos, qui illorum per ora loquentes, vias  
 rerum postulantibus explicabant? Mors illa  
 quam dicitis, assumpti hominis fuit, non ip-  
 sus : gestaminus non gestantis.

That is,

But if Christ, say they, was a God, why did he appear in the form of a man? and why was he slain after the manner of men? — He assumed the form of a man, and under the similitude of our kind hid his power, that he might be both seen and viewed; might speak words, and teach: and execute all those things, to do which he came into the world, observing the command and dispensation of **THE SUPREAM KING**. But you will say, could not **THE SUPREAM KING** effect those things, which he decreed should be done in the world without **A COUNTERFEIT MAN**? Were it behoveful for it to have been so done as ye say, he would perhaps have so done it: because it was not behoveful, he did otherwise. — But he was slain after the manner of a man. Nor he himself, for neither can the term of death be incident to divine things. — Who then was seen to hang upon the Cross, who dyed? the man whom he had put on, and carryed about with him. It is incredible to be spoken and involved with blind obscurities.

you will, it is not blind, and very near to a like instance. If Sibylla the propheteſſe, at what time ſhe uttered theſe oracles, being (as ye ſay) full of the power of Apollo, had been wounded and ſlain by impious cut-throats, would Apollo be ſaid to have been ſlain in her? If the Prophet Helenus, if Martius, and other Prophets had as they propheſied been deprived of life and light, would any one ſay, that they were extinguished by the law of Humanity, who ſpeaking by their mouths, explained the wayes of things to ſuch as demanded? That death which ye ſpeak of, was THE ASSUMED MAN'S, NOT HIS; THE BURTHEN'S, NOT THE BEARER'S.

It appeareth by what we have quoted out of *Arnobius*, that He alſo believed the Father alone to be that Prime and only God, and Supream Monarch. But it is withall worth the obſerving, of what ill conſequence the opinion of two Natures in Chriſt, is. For *Arnobius* having (as others did before) imagined a preexiſtence of Chriſt before he was born of the Virgin, thereby to remove the ſcandal of the Croſs, and take off the reproach commonly caſt on Chriſtians; that

they worshipped a Man, and him put to death in a most vile and ignominious manner, doth accordingly in plain terms say, what his opinion concerning Christ led him to, that not Christ himself dyed, but the Man whom he had assumed, and carryed about with him, thereby giving the lye to the Holy Scripture that doth so frequently affirm that Christ, not a counterfeit man assumed by him, dyed for our sins. But this is the less to be admired at in *Arnobius*, since we finde *Tertullian* himself to have used the like expression.

*Adv. Prax. cap. 30.*

*Deus meus, deus meus, ut quid me dereliquisti? Hæc vox carnis & animæ, id est, hominis, non Sermonis, nec Spiritus, id est, non dei, propterea emissæ est, ut impassibilem deum ostenderet, qui sic filium dereliquit, dum hominem ejus tradidit in mortem.*

That is,

My God, My God, why hast thou forsaken me? This speech of flesh and soul, that is, of man, not of the Word, nor of Spirit, that is, not of God, was therefore uttered,

tered, that he might shew God to be impassible, who in this manner forsook the Son, **WHILEST HE DELIVERED HIS MAN UNTO DEATH.**

See whether the opinion of two Natures in Christ, leadeth men, causing them to deny that the Son of God dyed. How then is that any longer true which the Apostle saith, *Rom. 5. 10. If being enemies we were reconciled to God by the death of his Son?* How that, *Rom. 8. 32. He who spared not his own Son, but delivered him for us all?* For according to Tertullian, *not the Son but his man was delivered unto death.* How doth that consist which the Son himself saith, *John 3. 26. So God loved the world, that he gave his onely-begotten Son, that whosoever believeth on him, should not perish, but have eternal life?* For according to *Arnobius*, yea the greatest part of Christians, (if they will be true to their principles,) *not the Son of God, but an assumed Man was given.* When a Person assumeth any thing, and the thing assumed dye, you cannot therefore say that the assuming Person dyeth. Otherwise when a man assumeth a garment, (I use this similitude, because



the Adversaries are wont by it to explain the Incarnation which they have imagined, and the garment is rent, or taken away, the man may thereupon be said to be rent, or taken away. But the Adversaries will reply, The Scripture saith, *The word was made flesh*, John 1. 14. and doth not this imply an Incarnation, and consequently two Natures in Christ? Nothing less. For the text may be as well be rendered, *The Word was flesh*, since the Greek *ἐγένετο* here used, is in the 6 verse of this very chap. and Rom. 11. 6. and in sundry other places, so rendered in our English Translation. Add hereunto, that so to render the words is far more suitable to the scope of the place. For how absurd would it be for *John*, when he had already spoken of the things which the *Word* had done as Man, *as that he was in the world, enlightened men, came to his own, and his own received him not*, afterwards to tell us *that he was made Flesh*, that is, a *Man*? But if our interpretation be admitted, all things exactly agree; for having spoken divers excellent things of Christ under the name of *the Word*, and having ascribed Divinity to him, a scruple might thereupon presently arise in the mindes of the hearers, what

what might be the nature or substance of this *Word*, whether he were a Spirit, or God himself; wherefore to exclude all doubting concerning this matter, he telleth them *that the Word was Flesh*, that is, *a mortal man*, as this expression elsewhere in the Scripture denoteth. Furthermore, that the Interpretation of the Adversaries, together with their inference thereupon, can at no hand consist, but that they must of necessity come over to our opinion touching one nature in Christ, I thus evince. If the *Word* was made flesh, then he was either something when he was made flesh, or nothing. If nothing, there was no Incarnation, (since that implyeth the adding of flesh to that which is already something,) and consequently but one nature in Christ. If something, then a Spirit, (as the Adversaries grant.) If the *Word* being a Spirit was made flesh, he ceased to be a Spirit & was changed into flesh: for when in the Scripture one substance is said to be made another, it signifieth that one is changed into the other. Neither need we go far for an instance, having a very punctual one in the second Chap. of this very Gospel of *John*. *v. 9. When the Ruler of the feast had tasted the water that was made wine.* When the water had been made

made wine, it ceased to be water, and was turned into wine, as the Ruler of the feast did well perceive by his tast, calling the bridegroom, and telling him *that he had (contrary to custome) reserved the good wine untill the last*, verse 10. Wherefore though it should be granted to the Adversaries that Christ had a spiritual nature before he was born of the Virgin *Mary*, yet forasmuch as in the place under contestation (which is the chief, if not only text alleadged by them to prove an Incarnation) it is according to their own interpretation said *that the word was made flesh*, this clearly importeth that he ceased to have a spiritual nature, and was changed into flesh, and so still had but one nature, namely that of flesh or humanity. Which was the thing to be proved.

## The testimony of *Lactantius* the Disciple of *Arnobius*.

*Divin. Instit. lib. 4. cap. 6.*

Deus igitur machinator constitutorque rerum, sicuti in secundo libro diximus, antequam præclarum hec opus mundi adornetur,

tur, sanctum & incorruptibilem & irreprehensibilem spiritum genitum, quem filium nuncuparet.

That is,

*God the framer and maker of things, as we said in the second book before he set upon this famous work of the world began a holy incorruptible and irreprovable Spirit, whom he called the Son.*

*Ib. cap. 13.*

Ille (Filius) exhibuit Deo fidem: docuit enim quod deus unus sit, cūque solum coli oportere: nec unquam se ipse deum dixit: quia non servasset fidem, si missus ut Deos tolleretur, & unum assereret, induceret alium præter unum. Hoc erat non de uno deo facere præconium, nec ejus qui miserat, sed suum proprium negotium gerere, ac se ab eo, quem illustratum venerat, separare. Propterea quia tam fidelis exiit, quia sibi nihil prorsus assumpsit, ut mandata mittentis impleteret, & sacerdotis perpetui dignitatem, & regis summi honorem, & iudicis potestatem, & Dei nomen accepit.

That

That is,

He (the Son) kept touch with God : for he taught that there is one God, and that he alone ought to be worshipped : neither did he ever call himself God : because he had not discharged his trust, if being sent to take away Gods and assert one, he should introduce another besides one. This was not to preach concerning one God, nor to do the business of the sender, but his own work, and to separate himself from him, whom he came to illustrate. Therefore because he was so faithful, because he assumed nothing at all to himself, that he might fulfill the commands of the sender, he received the dignity of a perpetual Priest, and the honour of a Sovereign King, and the power of a judge, and the name of a God.

*ib. cap. 29.*

Propiore exemplo uti libet. Quum quis habet filium quem unice diligit, qui tamen sit in domo, & in manu patris, licet ei nomen domini, potestatemque concedat, civili tamen jure & domus una, & unus dominus nominatur. Sic hic mundus, una dei domus

domus est : & Filius ac Pater, qui unanimis incolunt mundum, deus unus : quia & unus est tanquam duo, & duo tanquam unus. Neque id mirum, quum & Filius sit in Patre, quia Pater diligit filium ; & Pater in Filio, quia voluntati Patris fideliter parer, nec unquam faciat aut fecerit, nisi quod Pater aut voluit, aut iussit. — Unus est enim solus, liber, deus summus carens origine : quia ipse est origo rerum & in eo simul & Filius & omnia continentur. Quia propter quum mens & voluntas alterius in altero sit, vel potius una in utroque, merito unus deus uterque appellatur : quia quicquid est in Patre ad Filium transfuit ; & quicquid in Filio, a Patre descendit. Non potest igitur summus ille ac singularis deus nisi per Filium coli : qui solum se Patrem colere putat, sicut Filium non colit, ita nec Patrem quidem colit. Qui autem Filium suscipit, & nomen ejus gerit : is vero cum Filio simul & Patrem colit, quoniam legatus, & nuncius, & sacerdos summi Patris est Filius.

That is,

*I will use a neerer example. When any one hath a son, whom he entirely loveth, who notwithstanding is in the house, and*

*in*



in the power of the Father, although he grant him the name and power of Master, yet in the civil law it is called but one House, and one Master. In like manner this world is one House of God: and the Son and Father, who unanimously inhabit the world, one God: because both one is as two, and two as one. And no marvel, since both the Son is in the Father, because the Father loveth the Son; and the Father in the Son, because he faithfully obeyeth the will of the Father, and never doth or did but what the Father either willed, or commanded. — For there is one onely, free, Most High God, without original: because he is the original of things, and in him both the Son and all things are contained. Wherefore since the minde and will of the one is in the other, or rather one in both, both are deservedly called one God: because whatsoever is in the Father, issueth out to the Son; and whatsoever is in the Son, descendeth from the Father. Wherefore that supream and singular God cannot be worshipped but through the Son: he that thinketh he worshippeth the Father onely, as he doth not worship the Son, so neither worshippeth he  
the



*the Father. But he that entertaineth the Son, and beareth his name, he together with the Son doth also worship the Father, because the Son is the Ambassador, and Messenger, and Priest of the Sovereign Father.*

*Lib. de Ira. cap. 2.*

Primus autem gradus (per quem ad domicilium veritatis ascenditur) est, intelligere falsas religiones, & abjicere impios cultus deorum humana manu fabricatos. Secundus vero inspicere animo, quod unus sit deus summus, cujus potestas ac providentia effecerit a principio mundum, & gubernet in posterum. Tertius cognoscere ministrum ejus, ac nuncium quem legavit in terram, quo docente liberati ab errore, quo implicati tenebamur, formatique ad veri dei cultum, justitiam disceremus. De primo gradu eos excuti videmus, qui quum falsa intelligant, tamen verum non inveniunt. De secundo vero gradu eos dicimus cadere, qui consentiunt unum esse summum deum: iidem tamen a philosophis irretiti, & falsis argumentationibus capti, aliter de unica illa majestate sentiunt, quam veritas habet, qui aut figuram negant habere

re

re ullam Deum, aut nullo affectu commove-  
ri putant : quia sit omnis affectus imbecilli-  
tatis, quæ in deo nulla est. De tertio verò ii  
præcipitantur, qui quæ sciant Legatum dei,  
eundemque divini & immortalis templi con-  
ditorem, tamen aut non accipiunt eum, aut  
aliter accipiunt quàm fides poscit.

That is,

*The first step (whereby we ascend up  
to the house of truth) is, to understand  
false religions, and cast away the impious  
forms of Divine worship framed by the  
hand of man. The second is, to perceive  
in the mind, that there is one most High  
God, whose power and providence made  
all things from the beginning, and gover-  
neth them sithence. The third, to know  
HIS MINISTER AND EMBAS-  
SADOR, whom he sent into the earth, by  
whose teaching being freed from the er-  
ror, wherewith we were entangled and  
held, and formed to the worship of the true  
God, we might learn righteousness. From  
the first step we see them slide, who when  
they understand the things that are false,  
yet finde not out the truth. From the se-  
cond step we say they fall, who consent  
that*

that there is one Most High God, yet being intangled by Philosophers, and taken with false reasonings, do think otherwise of that Only Majesty, then the truth is, either denying THAT GOD HATH ANY SHAP<sup>E</sup>, or thinking THAT HE IS MOVED WITH NO AFFECTION: because every affection argueth weakness, which hath no place in God: From the third they are tumbled headlong, who knowing THE EMBASSADOR OF GOD, the builder of a divine and Immortal Temple, yet either receive him not, or receive him otherwise then the Faith requireth.

F

The

**The Testimony of Eusebius Pamphilus** that renowned Scholar, who was in so high esteem with *Constantine* the Great, that he was deemed worthy to be Bishop of the whole world.

*De Ecclesiastica Theologia lib. 3. cap. 6.* Edit. Paris. Anno 1628.

Ὁ ὃς ἐπέκεινα ἑξῆς ὅλων Θεὸς καὶ πατὴρ κυεῖν ἡμῶν Ἰησοῦ Χριστοῦ, ἀρρητόν τι ὧν ἀγαθόν, καὶ παντὸς λογισμῷ καὶ διανοίᾳ, φωνῆς τε πλῆθους καὶ ἐνδυμνήσεως χρῆσιν, ὁμῶς ἑξῆς πάντων ὅσα ποτὲ ὄντα καὶ ὅποια τυγχάνει, αὐτῷ τε τῷ ἀγίῳ πνεύματι, περὶ τοῦ ὃς καὶ τῷ μονογενεῖς υἱῷ, καὶ ἀγαθῷ μόνῳ, εἰκότως ὁ ὅτι πάντων καὶ διὰ πάντων καὶ ἐν πᾶσι Θεὸς ἀνείρηται. καὶ τῷ ὁποσῶν, φάντι, εἷς κύριος, μία ῥῆσις, ἐν βασιλείᾳ, εἷς Θεὸς πατὴρ πάντων, ὁ ὅτι πάντων, καὶ διὰ πάντων, καὶ ἐν πᾶσι. Καὶ μόνῳ μὲν αὐτὸς εἷς Θεὸς καὶ πατὴρ ὃς κυεῖν ἡμῶν Ἰησοῦ Χριστοῦ χρηματίζοι αὐτόν. ὁ ὃς υἱός, μονογενὴς Θεός, ὁ ὧν εἷς ὁ κύριος καὶ πατὴρ. τοῦ ὃς παρελήθητον ἄγιον πνεῦμα, ὅτε Θεός, ὅτε υἱός, ἐπεὶ μὴ ἐκ τοῦ πατρὸς ὁμοίως τῷ υἱῷ καὶ αὐτὸ τὴν γλῶσσαν εἶ-

ληφεν· ἐν δὲ παντί διὰ τοῦ ἵου ἡγουμένου τυγχάνει, ὅτι  
 ὅς πάντα δι' αὐτοῦ ἐγένετο, καὶ χωρὶς αὐτοῦ ἐγένετο ἑνὸς  
 οὐκ ἔστιν. πάντα μὲν ἐν τῇ θεοτοκίᾳ καὶ ἀγίας ἐκκλησίας  
 ὡς πάλιν διὰ τοῦ Θεῶν φωνῶν ἐξομολογούμεθα τὰ μυστή-  
 ρια.

That is,

*He that is beyond all things, the God and Father our Lord Jesus Christ, being an unexpressible good, and exceeding all conceit and understanding, and all speech and imagination, and withall being the onely Governor of all things how many and of what quality soever they be, and of the the very Holy Spirit himself, yea further of the Only-begotten Son, is deservedly stiled by the Apostle the God that is over all, and through all, and in all, when he saith, One Lord, one Faith, one Baptisme, One God the Father of all, who is over all, and through all, and in all. And he only may be called that one God and Father of our Lord Jesus Christ. But the Son, that onely-begotten God who is in the bosome of the Father. And the Advocate, the Holy Spirit, NEITHER GOD, NOR SON, inasmuch as he hath not received his pro-*

duction from the Father in like manner as the Son: but is one of those things which were made by the Son, for all things were made by him and without him was nothing made. These Mysteries of the Catholick and holy Church are in this wise delivered by the Divine Oracles.

Ib. lib. 2. cap. 17.

Διωάμθρ γέν εἰπεῖν (Ἰωάννης,) καὶ ὁ Θεὸς ὡς ὁ Λόγος, καὶ τὸ ἄρθρον ἐκκλησιαστικόν, εἶπε ὡς καὶ τῶν τῶν ἡγήτο τὸ πατέρα εἶ) καὶ τὸ υἱόν, αὐτὸν τε εἶ) τὸ Λόγον, τὸ ὅτι πάντων Θεόν, ἔχ ὅπως δ' ἐξέδωκε πλὴν γραφῶν. — Μονονυχὶ παρῶντες ἡμᾶς διδασκῶν παρῶντος ὡς ἡγήτο Θεόν, τὸ ἐπέκεινα τῆς ὅλων, αὐτὸν καὶ τὸ Λόγον πατέρα, καὶ ὅτι ὡς ὁ Λόγος. ἔπειτα μὲν αὐτὸν μὴ ἀγνοεῖν, ὡς ὁ Λόγος, αὐτὸς ὁ μονοφυΐτης υἱός, ἔχ αὐτὸς ὡς ὅτι πάντων Θεός, ἀλλ' ὅτι καὶ αὐτὸς Θεός ὡς.

That is,

Whereas therefore he (John) might have said the word was God (or the God,) with the addition of the Article, if he had conceived the Father and the Son to be one and the same thing, and that the Word



Word was that God over all, he did not after that manner express it in writing. — Well-nigh teaching us in a more evident manner, to esteem him **THE PRIME GOD**, who is beyond all things, even the Father of the Word, with whom the Word was. Then after him not to be ignorant, that the Word, his only-begotten Son, was not that very God over all, but yet that he also was **A GOD**.

Lo here, it is the observation of *Eusebius* himself, that *John*, intending to shew that Christ was not the most High God, the same with the Father, doth in Greek call him *God* without an article, (which is wont to restrain the word to the most strict and excellent signification,) and we are therefore accordingly to render it *a God*, for when in Greek no article is set before an appellative, we are wont in our tongue to express it by putting the indefinite article [*a*] before it, whereas the Greek is destitute of such an article. But when an article is prefixed in the Greek, it is usual with us to express it by putting our definite article [*the*] before it, or at least by omitting an article, and using the word as a proper name. Neither will this



observation seem over-nice to him, who shall consider, that the English Translators themselves make use of it in rendring that passage. *Act. 12. 22, 23, 24.* And the people gave a shout, saying, *It is the voice of a God* (Gr. Θεός,) and not of a man. And immediately the Angel of the Lord smote him, because he gave not God (Gr. Θεός) the glory and he was eaten of worms, and gave up the Ghost. But the word of God (Gr. Λόγος) grew and multiplied. See also *Act. 28. 6.* They changed their minds, and said that he (Paul) was a God. (Gr. Θεός.) And *Heb. 8. 10.* I will be to them a God, (Gr. Θεός) and they shall become a people. Neither let the Adversaries object, that Christ is called God, *John 20. 28. & Heb. 1. 8.* with an article prefixed before God in the Greek. For in those places the article retaineth not its force, but changeth into an Adverb of calling, ὁ Θεός being put for ὃς Θεός, as the very English Translation sheweth. See a like instance, *Mark. 15. 34.* compared with *Mat. 27. 46.* in the Greek.

How plainly now doth *Eusebius*, by the passages cited out of him, give attestation to what I hold touching the Nature of the Holy

Holy Spirit, so that one would think I learned it from him; whereas I knew not either of his book, or what was delivered therein, a great while after I had declared my opinion. Where now is that usual brag of the Adversaries, that the Universal Church ever since the Apostles times hath held the opinion touching three Persons in one and the same Supreme Godhead? Did not *Ensebius*, that Great Antiquary, and searcher of the Christian Libraries, and first writer of the Ecclesiastick History, know better then any man that hath lived since his time, what had been generally held amongst Christians concerning the HOLY TRINITY? Neither let any man go about to traduce him (as some have done) by saying, that he was an *Arian*; for that doth not invalidate his testimony concerning Antiquity. But whosoever shall diligently peruse either his *Oration to Constantine*, or his *Evangelical Preparation and Demonstration*, or these very books of his *de Ecclesiastica Theologia*, will find him to be no *Arian*, but an *Homou-sian*. For whereas *Arius* held that God before he began to make the world created of nothing a certain Spirit, called his Son, which was afterward incarnated; for which rea-

son he and his followers were called  
 'Εἰσὶναι, or *Non-entians*: *Ensebins* on  
 the contrary affirmed, that God, before he  
 made the world, did in an ineffable manner  
 generate out of his own substance a Son, who  
 afterwards assumed a humane nature. If the  
 Adversaries reply, that nevertheless in the se-  
 cond Person of the **HOLY TRINITY** *En-  
 sebins* pronounceth sentence against me and  
 my opinion. I answer, that he thwarteth  
 as well what they hold, as what I, in that he  
 expressly denyeth the Son to be **THE  
 PRIME GOD**. So that is this also, which  
 is the main matter, I have *Ensebins* on my  
 side; And not only him, but also the Fa-  
 thers who lived in the first two centuries, or  
 thereabouts. Neither could I ever meet with a  
 passage in the undoubted book of them who  
 wrote in those times, which did assert the Son  
 or the Spirit to be that one most high God.  
*Hilary*, who lived in the time of *Constan-  
 tins* son of *Constantine* the Great, doth in  
 his second book *de Trinitate*, explain those  
 words of *Matthew*, Chap. 28. 19. *In  
 the name of the Father, and of the Son,  
 and of the Holy Spirit*, by saying, *In the  
 name of God, and of the Only-begotten,  
 and of the Gift*. And having all along no-  
 where

where said that the Holy Spirit is God, or to be worshipped, concludeth the twelfth book *de Trinitate*, in this manner.

Conseruo, oro, hanc fidei meæ incontaminatam religionem, & usque ad excessum spiritus mei dona mihi hanc conscientie meæ vocem, ut quod in regenerationis meæ symbolo, baptizatus in Patre, & Filio, & Spiritu sancto, professus sum, semper obtineam: Patrem scilicet te nostrum, Filium tuum uocatum adorem: & sanctum spiritum tuum, qui ex te per unigenitum tuum est, promerear.

That is,

*Keep, I beseech, this undefiled religion of my faith, and to the direction of my spirit give me this voice of my conscience, that what in the symbol of my regeneration, being baptized in the Father, and the Son, and the Holy Spirit, I have professed, I may always obtain: namely that I may adore thee our Father; thy Son together with thee; and win thy Holy Spirit, which is from thee by thy only-begotten.*

I would have cited the testimony of Ignatius,

*tine*, for he concurrcth in the same opinion with the foregoing Authors, namely that the Father onely is that one God ; yet inasmuch as the common copies are interpolated, and that which is held the purest and was taken out of the *Florentine* Library, hath something in it, which argueth the Epistles to be supposititious, I have omitted him.

I will shut up all with a testimony taken out of *Brightman*, which, though contrary to the opinion which he held touching the Son and the Holy Spirit, as both his precedent and subsequent words shew, yet the tenor of the Revelation, as he intimateth, did extort from him. See his comment on the *Revelation*, Chap. 1. 4. where he speaketh thus, *Wherefore we must know, that throughout this book, mention is made both here and elsewhere, both in general of God, as the highest and chiefest Governour, for which cause he hath a throne given him, as also of the Son and Holy Ghost as MINISTRING unto him as by whose more neerly-joynd help all things are made and done. Wherefore they are said to stand before the throne, as it were in a readinesse, and as though they did wait for the beck and bidding of their*  
highest

*highest Governor.* Thus far he. Now doth not this observation of *Brightman's* quite subvert his own, and consequently the common opinion, concerning the Trinity? Would *John* in the Revelation bring-in the Son and Holy Spirit Minist'ring to another, were they the most High God? Were not this the very way to make every one that readeth the book, to have a false perswasion concerning them? For if they think of them as they are described by *John*, (and how they should otherwise rightly think of them, then as they described by the sacred Writers, I cannot apprehend,) they will conceive them to be Ministers of God, and not God himself. And indeed this book of the Revelation doth give an exact and clear testimony to my opinion touching the HOLY TRINITY. For Worship, Praise, Judgement, Dominion, and Salvation are throughout the whole book nowhere ascribed to the Holy Spirit, but only to God and Christ; and when they are ascribed to Christ, he is no otherwise considered then as a man, for he is either called *the Lamb*, or said to have shed his blood, or to be *the Christ of God*. See Chap. I. 5, 6. *To him that hath loved us, and washed us from*



from our sins in his own blood, And hath made us Kings and Priests unto God and his Father; (Gr. unto his God and Father,) to him be glory and dominion for ever and ever. Chap. 5. 8. 9. &c. And when he (the Lamb) had taken the book, the four living-creatures, (so the Greek hath it,) and four and twenty Elders fell down before the Lamb, having every one of them, harps, and golden vials full of incense, which is the prayers of the Saints. And they sing a new song saying, Thou art worthy to take the book, and to open the seals thereof, for thou wast slain, and hast bought us (so the Greek hath it) to God with thy blood, out of every kindred, and tongue, and people, and nation: And hast made us unto our God, Kings, and Priests, and we shall reign on (or, over) the earth. And I beheld, and I heard the voice of many Angels round about the throne, and the living-creatures, and the Elders, and the number of them was ten thousand times ten thousand, and thousands of thousands, saying with a loud voice, Worthy is the Lamb that was slain, to receive power, and riches, and wisdom, and strength, and honour, and glory, and  
bles-



*bleſſing. And every creature which is in the heaven, and on earth, and under the earth, and ſuch as are in the ſea, and all things that are in them, heard I, ſaying, Bleſſing, honor, glory, and power be unto him that ſitteth upon the throne, and unto the Lamb for ever and ever. Were Chriſt the moſt High God, Coeternal, Coeſſential, Coequal with the Father, how cometh it to paſs, that the Elders, yea the Angels themſelves derive his worthineſs to receive Honor, Glory, and Dominion, not from that ſublime conſideration but from one far inferior, namely from his being a Lamb ſlain, which expreſſion agreeeth to him only as a Man? And were the Holy Spirit the moſt High God, yea or ſo much as to be worſhipped, how cometh it to paſs, that in this famous doxology, ſet down for a pattern to all ſucceeding ages, there is no Honor and Glory aſcribed to the Holy Spirit, but only to *Him* (not, *Them*) that ſitteth upon the throne, and to the Lamb. Surely the Doctrine of three Perſons in God was not known in the time of the Apoſtle *John*.*

Chap. 6. 16. *And ſaid to the mountains and rocks, Fall on us, and hide us from the face* (not *faces*, as ſome perverted by

by the Doctrine of three Persons in God; have pictured him with three faces) of him that sitteth on the throne, and from the wrath of the Lamb.

Chap. 7. 8, 8. After this I beheld, and lo, a great multitude which no man could number, of all nations, and kindreds, and people, and tongues, stood before the throne, and before the Lamb, clothed with white robes, and palms in their hands; And they cryed with a loud voice, saying, Salvation to our God which sitteth upon the throne, and to the Lamb.

Chap. 11. 15. The kingdoms of this world are become the kingdomes of our Lord, and of his Christ.

Chap. 12. 10. Now is come Salvation, and Strength, and the Kingdom of our God, and the Power of his Christ.

Chap. 14. 4. These we bought from among men, being the first-fruits to God, and to the Lamb. Why not the first-fruits to the Spirit also, if the common opinion be right? Yea the Saints are so far from being the first-fruits to the Spirit, that they themselves have the first-fruits of the Spirit, as Paul testifieth, Rom. 8. 23.

Chap.

Chap. 20. 6. *They shall be Priests of God and of Christ, and shall reign with him a thousand yeers.*

Chap. 21. 22. *And I saw no temple therein : for the Lord God Almighty, and the Lamb are the temple of it.*

Chap. 22. 1. *And he shewed me a pure river of water of life, clear as crySTALL, proceeding out of the throne of God, and of the Lamb.* Why not out of the throne of the Holy Spirit, if he be God, or the Author of eternal Life? But it is well that some of the very Adversaries have long since observed that the Holy Spirit is never throughout the whole Scripture said to sit, which is the posture of Sovereignty.

Those humane Testimonies above-written have I alleged, not that I much regard them, as to my self, (who make use of no other *Rule* to determine controversies about Religion, then *the Scripture* ; and of no other *Authentick Interpreter*, if a scruple arise concerning the sense of the Scripture, then *Reason* : ) but for the sake of the Adversaries, who continually crake *the Fathers, the Fathers*. And though such of them as dissent from the Church of Rome, lay aside this Plea, when they have to do with Papists about

about sundry points in controverse, yet do they take it up again, in a manner waving the Scripture, when they argue with me, and others of the same judgement with me. For it is apparent, by what hath been produced, that the Fathers of the two first centuries, or thereabouts, when the judgements of Christians were yet free, and not enslaved with the determinations of Councils, asserted the Father only to be that one God, and so were in the main right as to the Faith concerning the HOLY TRINITY, however they went awry in imagining two Natures in Christ; which came to pass (as we before hinted) partly because they were great Admirers of *Plato*, and accordingly (as *Justus Lipsius* somewhere saith) *did in outward profession so put-on Christ, as that in heart they did not put-off Plato*, wittily applying his high Notions touching the Creation of the World, to what was simply and plainly spoken of the man Christ Jesus in relation to the Gospel, by the Apostle *John*: partly that they might thereby avoid the scandal of worshipping a crucified Man, a thing then very odious amongst Jews and Pagans, and now amongst deluded Christians, who, unless there were another Nature in Christ, which

which was crucified, account it idolatry, unsufferable Idolatry to worship him, thereby thwarting the most signal words of the Apostle Paul, who saith, *that Jesus Christ became obedient unto death, even the death of the Cross. Wherefore God also hath highly exalted him, and given him a name above every name: that at the name of Jesus every knee should bow,* Phil. 2.8,9,10. How apparent is it from these words, that according to the judgement of Paul, Christ must therefore have *the knee bowed to him*, and so be worshipped, because *he is highly exalted by God*; and that he was highly exalted by God, because *he was obedient unto death, even the death of the Cross*, both which agree to him onely as a *Man*; and consequently Christ as a *Crucified*, but afterwards *highly exalted Man* is to be worshipped? Wherefore let us not be ashamed of *the Son of man*, lest when he cometh to render a reward to every one according to his doings, he be ashamed of us; but let us rather, with the beloved Disciple, *Rev. 1.5,6.* continually cry, *Unto him that loved us, and washed us from our sins in his own blood, and hath made us Kings and Priests unto his God*

And he said unto them, I have chosen you  
that ye should go forth and bear witness  
unto all men, beginning from Jerusalem,  
and extending even unto the ends of the earth.  
For I have appointed signs and wonders  
among you, and unto them that shall believe  
through your word, as yet, which I will do  
through you, for the sake of his name, who  
shall give unto you power and signs, and  
wonders, by giving unto you the same spirit  
which he hath given unto me, that ye may  
do all things in my name, whosoever shall  
believe on me.

[illegible]

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